BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

Vol. 1, No. 4 Published Monthly by The American Baptist Publication Society July, 1939

CONTENTS

Cover—First Baptist Church, Providence, Rhode Island

Special Articles

PAGE

What Price Freedom!.....*R. B. Garrett* 3
Labor Called a Pastor..... 6
Christ Directs Clarks Grove.....*R. Alfred Hassler* 9
Vitamins for Church Schools..... 12

General

Among the Lowly, by Lhermitte (A Picture Interpretation)..Inside Cover
Of Interest to Baptists..... 2
The Pastor..... 14
The Book Browser..... 64

Children's Leader

A Rural Church Makes Over Its Children's Room
Mildred and *Lewis Powell* 15
Hero Worship.....*Herbert Wendell Austin* 16
The Absentee (Poem).....*Elsie Duncan Yale* 16
This Is How We Did It: Making a Village of India on the Sand-Table 17
Beyond This Door.....*Helen Dame Stucki* 18
Plans for the Nursery Class During July.....*Hazel W. Birnbaum* 19
July in the Beginner Department.....*Elizabeth F. Tibbals* 20
Understanding Little Children..... 21
Summer in the Primary Department.....*Margaret E. Sherwood* 22
"He That Hath Seen Me" (Poem).....*Ruth Inscho* 22
A Sharing Time.....*Jemima Jordan* 23
Birthdays and Christian Growth.....*Bertha C. Anderson* 23
July Among the Juniors.....*Nan F. Weeks* 24
You *Can* Begin on Time.....*Belle Chapman Morrill* 25
The Junior Society (Helps for the Leader)
Finding and Keeping Friends.....*Blanche Hoke* 26
Workers with God.....*Hazel A. Lewis* 27

Young People's Leader

The Use of the Bible in the Keystone Graded Lessons
Oliver deWolf Cummings 29
Taking Notes Skilfully.....*Raymond A. Wohlrabe* 31
Seminar for Seniors.....*Ralph Graham* 32
Posters for Peace, Poster No. 9..... 34
Aids to Discussion.....*Eva Raw Baird* 35
Clear Thinking.....*George M. Dodson* 36
You'll Like These Plays..... 36
Helps for the Leader
Of the Intermediate Society..... 37
Of the Senior Society..... 39

Adult Leader

Encouragement for Your Teaching.....*Ray M. Johnson* 42
International Sunday School Lessons:
July 2. Solomon: A Ruler Who Began Well..... 44
July 9. Jeroboam: A Man with a Great Opportunity..... 48
July 16. Rehoboam: A Man Who Made a Foolish Choice..... 52
July 23. Asa: A Life of Trust..... 56
July 30. Jehoshaphat: A Life of Obedience..... 60

This Month

When one of our writers visited Clarks Grove, Minn., he found a village of 180 and a church with 503 members. How it came about, and the tremendous influence that Baptist church has had on the business of the village, is the story he wrote. You'll find it in "Christ Directs Clarks Grove."

"What Price Freedom" is an article that every Baptist will wish not only to read, but to file for future reference.

Does the labor question perplex you? Are you concerned about the influence of unchristian "isms" on American unions? Do you wonder what, if anything, the Christian church can do about it? Such a problem arose in Omaha; the answer came when "Labor Called a Pastor."

When more than a score of Baptist leaders spent a week-end discussing the Northern Baptist program with seniors from several Baptist seminaries, they were sure to say many things of interest to Baptists everywhere. A reporter for BAPTIST LEADER listened in, and the results are enough to stimulate the thinking of every Baptist leader. You'll find them on page 32.

Next Month

The "Church of the Month" articles have been one of BAPTIST LEADER'S most interesting and practicable series. Watch for the new approach to this fascinating subject—a sort of "two-in-one" article. Side by side will appear the stories of two great churches, both ministering in the same city, but in totally different neighborhoods and to different races. You will enjoy seeing how each, using the material at hand, has accomplished notable results.

One of the best articles due to appear on the year's emphasis on Better Baptist Homes will be Dr. Heimsath's timely treatment of that subject. It will add considerably to your understanding of the problems involved in "bettering" Baptist homes.

Published by The American Baptist Publication Society, 1701-1703 Chestnut St., Philadelphia, Pa., Luther Wesley Smith, Executive Secretary; Miles W. Smith, Stanley A. Gillet, Margaret M. Clemens, Editors. Branch houses: 313 W. Third St., Los Angeles, Calif.; 510 Ranke Building, Seattle, Wash.; 72 E. Randolph St., Chicago, Ill.; 1107 McGee St., Kansas City, Mo.; 498 Eglinton Ave., West, Toronto, Canada.

Entered at the Philadelphia post office as second-class matter March 1, 1939, under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.

Send editorial correspondence to the Editorial Department; business correspondence to the Business Manager. Prices: Five or more to one address, $1.00 a year (25 cents a quarter); single subscriptions, $1.20 a year; 10 cents a copy.

COPYRIGHT, 1939, BY THE JUDSON PRESS.

PRINTED IN U. S. A.

BOOKS from the Judson Press

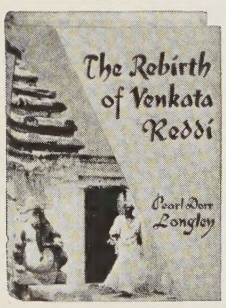
Timely *Significant* *Rewarding*

Three Noteworthy Books to Inspirit Your Summer Reading

1.) The Rebirth of Venkata Reddi

By PEARL DORR LONGLEY

A delightful story that transports you to the very heart of India!



We can safely say that this is one of the most important books we have ever published. The tortures of Venkata Reddi and his son as they seek the newer freedom, and the cruel wall of bondage to the past that women have to encounter give the story a poignant message. The position of woman, child marriage and Mahatma Gandhi are constantly under surveillance. A gripping novel of family life in India.

(cloth) $2.50

(10 points on Missionary Reading List)

2.) The Story Shop

By MARY C. ODELL

A book to enrich the story hour!

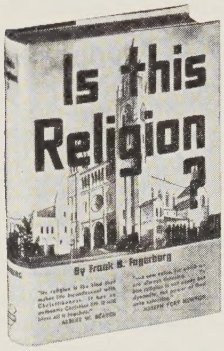
A story to tell the children? Go "shopping" for just the one they want in *The Story Shop*. You'll find stories for every occasion! There are "Let's Pretend Stories"; "Every-Day Stories"; "World Friendship Stories"; etc. For ease in discovering stories for use in guiding specific experiences of children you will welcome the handy subject index in the back of the book. Attractive illustrations help tell the stories.

(cloth) $1.50

3.) Is This Religion?

By FRANK B. FAGERBURG

A broom for the spiritual cobwebs!



With such forthright titles as "Is Religion a Bargain?", "Is Religion a Gamble?", "Is Religion an Escape?", etc., the author challenges much that passes under the name of Christianity today. He dodges nothing. His candor is revealing and rewarding. Says Dr. Daniel A. Poling: "Here is topical preaching at its living best, with a firm scriptural foundation."

(cloth) $1.50

Order TODAY

THE AMERICAN BAPTIST PUBLICATION SOCIETY

1701-1703 CHESTNUT STREET, PHILADELPHIA

72 E. Randolph Street, Chicago
313 W. Third Street, Los Angeles
1107 McGee Street, Kansas City
510 Ranke Building, Seattle
498 Eglinton Avenue, West, Toronto

Please Add Sales Tax Where Required

OF INTEREST TO BAPTISTS

■ A new and impressive statue to Roger Williams was unveiled recently in Providence, R. I. It is the work of the New York sculptor, Leo Friedlander, and stands at a spot overlooking the city. The heroic figure, fourteen feet high, was carved from a forty-ton block of Westerly granite.

■ The First Baptist Church of Salem, Ore., Rev. Irving A. Fox, pastor, has accepted responsibility for the support of Miss Ruth Teasdale, new missionary appointee of the Woman's American Baptist Foreign Mission Society. Miss Teasdale will serve among the Garos in Tura, Assam.

■ Dr. Julius R. Mantey, Professor of New Testament in the Northern Baptist Theological Seminary, Chicago, will give a series of Bible expositions based upon the Book of Romans at the 19th Annual Summer Conference for Baptist pastors and their families, at Keuka College, N. Y., July 31 to August 5.

■ Keep in mind the meeting of the Baptist World Alliance. The dates, July 22-28; the place, Atlanta, Ga. Baptists from all over the world will be present, and a record attendance is anticipated.

■ The New England Rural Church Workers' Conference will be held at Ocean Park, Me., June 26 to 30.

■ Listen! A new series of missionary messages will be broadcast over the N. B. C. Red Network every Thursday, 12.30 to 12.45 p. m., during June, July, and August. These timely presentations are under the auspices of the Home Missions Council and the Council of Women for Home Missions.

■ Rev. James W. Herring, pastor at Peru, Ind., has been chosen as Executive Secretary of the Wisconsin Baptist State Convention. His thorough academic training and his years of successful pastoral experience give promise of a highly profitable term of service. He will begin his new duties September 1.

■ Says a Baptist State Convention Secretary concerning the church school helps published by The American Baptist Publication Society: "When I find a church that has stopped the use of our own Judson Press materials, I know that it has taken the first step toward weakening the ties of Baptist understanding and loyalty."

■ The First Baptist Church, Burlingame, Calif., Rev. Cecil G. Osborne, has undertaken a challenging Five-Year Program of Advance, with a goal set at 1,000 members. One of the immediate steps is the wiping out of a $35,000 building deficit.

■ The First Baptist Church, Sacramento, Calif., recently dedicated two new art-glass clerestory windows. Their dominant tone is a rich royal blue. The formal symbols of the four Evangelists are worked into the center medallions. The winged man (St. Matthew), winged lion (St. Mark), winged ox (St. Luke), and the eagle (St. John) are set off by three other symbols, the fleur-de-lis, the ivy and the resurrection rose, representing Faith, Hope, and Love. Rev. Raymond L. Bailey, the pastor, is leading the church in its helpful ministry.

■ The Baptist Young People's Unions of Northern California are sending Tom Hoshiyama as their representative to the World Conference of Christian Youth this summer at Amsterdam, Holland.

■ The arrangements made this year for the Vermont Baptist State Convention, held in Barre, Vt., were of unusual interest. By holding the sessions simultaneously with similar Methodist, Congregational, and Presbyterian gatherings, it was possible to have a number of inspiring joint sessions.

■ Dr. Paul Lamont Thompson, President of Kalamazoo College, will lead the Pastor's Seminar, held in connection with the Assembly, Hillsdale, Mich., July 16-27.

■ Rev. Gordon H. Schroeder, graduate of Ottawa University and of Eastern Baptist Theological Seminary, has been called to the pastorate of the First Baptist Church, Fredonia, N. Y.

■ At a recent meeting of the Board of Trustees of Denison University, President Avery A. Shaw announced his desire to retire at the end of the next academic year, June, 1940. The Board was unanimous in its expression of appreciation for the service which Dr. Shaw has given the university.

■ Reliable sources report that the nations of the world are now spending $1,000,000,000 a month on armaments. In several individual nations the expenditures exceed 14 percent of the national income.

■ At the time of going to press, the auditing of denominational receipts for the past year has not been completed. It appears, however, that the total will approximate $2,465,000; this is $40,000 in advance of last year's giving.

■ Christians of all denominations rejoice over the union (or should we say reunion?) of the Methodist Churches in America. The Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church are now one. This union gives a membership in the United States of eight millions.

As we Baptists assemble in our great Conventions, let us remember with what "a great sum" our early Virginia forefathers helped to purchase the liberty we now enjoy...

What Price Freedom!

BAPTISTS IN COLONIAL VIRGINIA

By R. B. GARRETT

A FAMILIAR LANDMARK ON JAMESTOWN ISLAND

BEFORE Plymouth Rock was known, and nearly one-quarter of a century before Massachusetts Bay Colony was organized, the soil of Virginia was hallowed by praise to God in public worship. The charter of Virginia made withdrawal from the Episcopal Church a crime equal to revolt against the government. History reveals, however, that it was not long before the colony was troubled by dissenters. Governor Sir Thomas Dale in 1611 ordered that all colonists on arrival should report to the minister who should question them as to their orthodoxy. If they refused, notice was to be given to the governor. For the first offense they were to be whipped; for the second, whipped twice; and for the third, whipped every day until they acknowledged their allegiance to the church. The whipping gradually was abandoned, but the laws remained as rigid as ever. The historian, Henning, says that the General Assembly seems to have devoted all its efforts to enforcing attendance upon services of the Church of England.

In 1623 the Assembly passed a law that "public worship should be held on every plantation according to the custom of the Episcopal Church; that its ministers should be paid by a tax on the people, and that no other ministers than those of the Episcopal Church should be permitted to teach or preach —publicly or privately—and that the governor and council should drive all non-conformists out of the colony at once."

The first nine acts of 1661 provided for the support of the state church. In each parish a church and a parsonage were to be built and paid for out of the public treasury. In addition, a glebe or farm was to be provided for the use of the minister. Each minister, in addition to this, received a salary of eighty pounds sterling (four hundred dollars), to be levied as were other taxes. This afterward was changed to sixteen thousand pounds of tobacco; and no man could sell his tobacco till the preacher had been paid. The law also provided that all other preachers were to be banished; that every person who failed wilfully to attend church on Sunday was to pay a fine of fifty pounds of tobacco; that every non-conformist was to be fined twenty pounds sterling for a month's absence, and, if he failed to attend for a year, he was to be imprisoned until he promised to attend the Episcopal Church. In spite of all this, there were men brave enough to follow the leading of their consciences.

To add to the injustice and cruelty of these laws, the clergy of the established church were, with few exceptions, unworthy men. Many of them had come to this country because they had fallen into disgrace at home or had lost their fortunes. They were gamblers, drunkards, libertines, and extortioners. They made no pretense to piety, and by their habits they brought religion into disrepute. This is the statement of Doctor Hawks, an Episcopalian.

When William and Mary came to the throne in 1689, Parliament passed an act called the Act of Toleration. This new law removed only a few of the severest

restrictions as to Protestant worship. In England, under the act, the Baptists were permitted to hold services, and soon they began to organize for work. But in the colonies the authorities took the ground that the power of the act did not extend this far, and for one hundred years longer the dissenters were harassed and persecuted without mercy. It was not until 1714 that the first Baptist church was organized in Virginia, at Burleigh, just across the James River from Jamestown. This is the present Mill Swamp Church in the Portsmouth Association. Once started, however, Baptist influence spread rapidly, and in fifty years there were two hundred and ninety-seven Baptist churches in Virginia alone.

After the Act of Toleration had compelled the legislature of Virginia to modify the laws so that men no longer could be imprisoned for preaching the gospel, the infuriated clergymen of the state church stirred the people to renewed persecutions in every possible way. It is an interesting result that the most severe persecutions and imprisonments of Baptist preachers in the colony took place after the laws prohibited such actions. Baptist ministers then were charged with disturbing the public peace. James Madison—later President of the United States—wrote to a friend in Philadelphia in 1774 as follows: "That diabolical, hell-conceived principle of persecution rages among us, and to their eternal infamy the clergy can furnish their quota of imps for such purposes. There are at the present time in the adjacent county not less than five or six well-meaning men in jail for preaching their religious beliefs, which are in the main quite orthodox." Madison himself was a member of the state church, though his brother, Governor Madison, was a Baptist.

Taylor says that "the Baptist preachers were fined, pelted, beaten, imprisoned, poisoned, and hunted with dogs. Their congregations were assaulted, and even dispersed; the solemn ordinance of baptism was rudely interrupted; both administrator and candidates were plunged and held beneath the water till almost dead. They suffered mock trials, and even in courts of justice were subjected to indignities not unlike those inflicted by the infamous Jeffreys in England."

Yet nothing daunted these godly men. Rev. Eleazer Clay, the guardian and foster father of Henry Clay, wrote this pathetic statement from Chesterfield jail: "The preaching at the prison is not in vain, for we hope that several were converted, while many are in distress and are made to cry out, 'Men and brethren, what shall we do to be saved?'" And he begged his friend, John Williams, to come down and baptize the converts. Crowds gathered around the prison at Fredericksburg, in King and Queen, Culpepper, Middlesex, Essex, Orange, and Caroline. From behind these prison walls Harris, Ireland, Pickett, the three Craig brothers, Greenwood, Barrow, Weatherford, Ammon, Ware, Tinsley, Waller, Webber, and others preached loving and tender sermons that stirred mightily the listening crowds. The prison became more powerful than the church. John Waller spent one hundred and thirteen days in four different jails, yet he baptized over two thousand people in Virginia before he moved to Kentucky.

Doctor Hawks, the Episcopal historian, says: "No dissenters experienced for a time harsher treatment than did the Baptists. They were beaten and imprisoned, and cruelty taxed its ingenuity to devise new modes of punishment and annoyance; the usual consequences followed, persecution made friends for the persecuted."

Thomas Jefferson, in his *Notes on Virginia*, says: "At the time of the Revolution at least two-thirds of the population of Virginia had become dissenters, for the most part Quakers, Presbyterians, and Baptists. By the intolerable sufferings and indefatigable labors of the Baptists they had cherished and diffused their own love of religious liberty throughout the whole colony. This they had been doing for more than half a century, and Virginia was ready to cast off her loyalty to the king and strike a blow for liberty." This is a significant utterance when we remember that the colonists of Virginia were cavaliers who had been loyal to the king in Cromwell's war, and had little in common with the Puritan followers of Cromwell who had landed at Plymouth Rock.

Many—in fact most—of the clergy in Virginia were not in sympathy with the American Revolution; indeed, they were Tories and Royalists. For this reason old St. Paul's Church in Norfolk was confiscated and turned over to the Baptists, and was a Baptist church until 1816. Only one Tory dissenter was ever known. The Baptists to a man were ardent supporters of the Revolution, and so marked was this that General Washington speaks of it more than once in his published letters. And one of his closest friends was Rev. John Gano, a chaplain of the Continental army. Seven out of twenty-one chaplains in this army were Baptists.

About 1631 Roger Williams had begun to preach soul liberty in Massachusetts, and was banished for it. In 1636 he purchased from the Indians the territory now known as Rhode Island, and in 1638 a voluntary government was set up for the management of "civil things only." The meaning of this was made so clear that historians unanimously have conceded to Roger Williams the founding of the first government the world ever saw which embodied in its law the principle of soul liberty. It had been a heresy of Baptists for centuries. For holding it they had been ridiculed and mocked as foolish dreamers. And men who were themselves victims of persecutions fought savagely the idea of religious liberty.

But let us return to the story of Virginia's struggle. I have referred to the influence that the preaching of the gospel and the persecutions of the Baptists had upon some of the politicians of that day, notably James Madison, Thomas Jefferson, George Mason, and Patrick Henry. When the call was issued for the convention to be held in 1775 to consider the state of the country, the Baptists saw their opportunity. In May representatives from sixty Baptist churches met in Dover meeting-house, Virginia, and a petition was drawn up to be presented to the convention. This

Underwood & Underwood

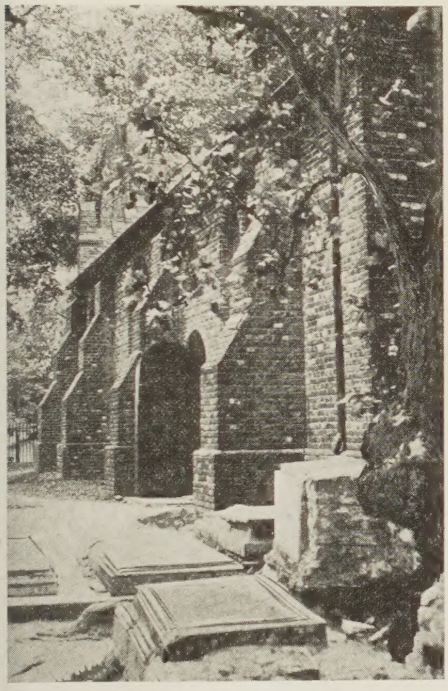
FACING THE JAMES RIVER STANDS THE STATUE OF CAPTAIN JOHN SMITH, LEADER OF THE JAMESTOWN COLONISTS

petition was spread upon the minutes of the convention, and is a part of the recorded history of Virginia. The memorial was sent to the convention by a committee consisting of Jeremiah Waller, John Williams, and George Roberts. This committee succeeded in enlisting Jefferson, Madison, and Patrick Henry as their champions for full religious liberty.

The convention was afraid of a move so radical, and all that was done was to pass an order that in the Virginia army the ministers of all other denominations should be placed on equal footing with those of the Episcopal Church.

But another convention was held the next year—1776—in Williamsburg, and the same fight was made here. The Baptist contention was that "toleration by civil government was not enough;

that no state religious establishment ought to exist; that all religious denominations ought to stand on the same footing; and that to all alike the government ought to be extended, securing to them peaceable enjoyment of their religious principles and modes of worship." On June twelfth, three weeks before the Declaration of Independence at Philadelphia, this Virginia convention at Williamsburg passed the Declaration of Rights, article sixteen of which reads as follows: "That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conscience, not by force or violence; and therefore all men are entitled to the free exercise of religion, according to the dictates of their consciences; and that it is the duty of all to practice Christian forbearance,



AROUND THE WALLS OF THE STURDY OLD CHURCH BUILDING ARE THE GRAVES OF THE JAMESTOWN PIONEERS

love, and charity toward each other." (John Madison.)

Nobody ever has denied that this article was embodied in the Bill of Rights through the persistent efforts of the Baptists. It was not won without a struggle, for a petition was introduced to make all churches state churches, to be supported by taxation, as was the Episcopal Church. In face of all opposition, the Baptists stood firmly for religious liberty, unrestrained and absolute. They won out for God and humanity.

The next event in the history of religious liberty after the Revolution was the adoption of the Constitution of the United States. It had been adopted by the Constitutional Convention and given out to the several states for ratification (September, 1787). Its only provision in regard to religious liberty was: "No religious test shall ever be required as a qualification to any office or public trust under the United States."

The Baptists at once took alarm. On March 7, 1788, representatives of all the Baptist churches in Virginia met in Goochland County, Virginia, and it was decided unanimously that the new Federal Constitution did not make sufficient provision for religious liberty. Many of our political leaders opposed the new Constitution—among them Patrick Henry, a Presbyterian. One historian claims that Rev. John Blair Smith—and he offers in evidence Smith's letter to Madison—accuses Henry of stooping: "that gentleman has descended to lower artifices and management on the occasion than I thought him capable of." Thus it appears probable that Patrick Henry was not sincere in becoming the champion of the Baptists at this point. But Madison won out for the Constitution; even John Leland helped him. The Constitution, in spite of the opposition, was adopted by Virginia on June 26, 1788, with the recommendation that it be amended so as to provide for the proper enjoyment of religious liberty. Virginia was the only state that made this suggestion in ratifying the Constitution. This was due solely to the influence of the Presbyterians and Baptists. Indeed, it may be truly said that it was due largely to the work of one man, John Leland, a Baptist, and a warm friend of Madison.

Leland was sent to New York, Rhode Island, Massachusetts, and other states to stir up interest in the amendment to the Constitution which forever should prevent persecution in the new nation on account of religious beliefs. The Virginia Baptists meanwhile did not stop with this. They consulted with their friend Madison, and by his advice addressed a petition to General Washington, then President of the United States. This petition was drawn up by the united Baptists of Virginia assembled in the city of Richmond August 8, 1789. In it they called attention to their fears that the new Constitution was not clear enough on the subject nearest to their hearts, and earnestly urged the President to use his influence in their behalf. General Washington responded in a courteous and diplomatic reply to the petition, and took occasion to pay a high compliment to the loyalty and devotion of the Baptists to the cause of American liberty.

One month after this correspondence James Madison, with the approval of Washington, brought before the House of Representatives and moved the adoption of several amendments to the Constitution. Article one read as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press, or the right of the people to assemble and to petition the government for redress of grievances." This awakened great opposition, but was passed on September 23, 1789, and was presented to the states for ratification. All of them ratified it except Connecticut and Massachusetts, and in these places Puritanism died hard. It was not till 1833 that Massachusetts had religious freedom, and Connecticut in 1834.

In these two states also Baptists took the initiative, with John Leland at their head. Then was the old Baptist heresy of soul liberty incorporated into the organic law of the land, and the world saw for the first time in all its history a great nation where men were free to worship God in their own way, with none to molest or to make them afraid.

Ours is still the only nation God's sun shines upon where this is true, and where men are free to worship God as they please. Our fathers won this for us. Shall we let our children forget it? We—a great and prosperous denomination now—need to be told again, and reminded of those days of struggle and suffering. "Lest we forget, lest we forget."

Welcome, International Youth!

ONE of the delegations to the Baptist World Alliance, in Atlanta, will come from Europe, under the leadership of Dr. T. G. Dunning, Director of Young People's Work for the Baptist Union of Great Britain and Ireland. Dr. Dunning plans to bring with him youth leaders from Great Britain and some of the countries in which the Baptist work is discouraging and difficult—Rumania, Czechoslovakia, Germany. He hopes to enhearten them by the fellowship with Baptist young people in this country, where the numbers are so great and the work so successful.

Dr. Dunning and his party will visit several American cities during their stay in this country. In the Northern Baptist territory, New York, Philadelphia, and Chicago will be their hosts. In each city they visit, the Baptist young people will entertain them in their homes and will conduct them to places of interest. The young people who register for these Fellowship Tours do so with the understanding that they may be called upon to conduct or to take part in young people's services in the cities they visit.

For many years Dr. Dunning, who is also Chairman of the Youth Committee of the Baptist World Alliance, has spent part of each summer in conducting parties from England to other countries in the interest of Christianity. This is the first time he has planned to bring a party to America.

Surely, in these days of political unrest, there is great need for promoting a spirit of Christian fellowship among all nations of the world.

LABOR *Called*

The sovereign state of Oregon, known for years as a bulwark of organized labor, recently surprised everyone with some stringent anti-union legislation. At least one national magazine made it the subject of a feature article. . .

The front page of every newspaper in the country carried the story when the Supreme Court of the United States ruled that sit-down strikes are illegal. . .

The President of the United States made a public appeal not long ago to the heads of the American Federation of Labor and the Congress of Industrial Organizations to make peace between them. . .

ALL of which serves to emphasize the increasing importance in our national life of labor and its concomitant unionism. Moreover, as organized labor realizes more and more its potential power, its influence on our thinking and on our institutions will become even greater.

During the continuing growth of this modern colossus, influences are not lacking to direct its power into certain definite channels. Perhaps most significant of these has been the attempt of the Communists and other radicals to seize labor for their own ends. Largely as a result of this, many a sincere Christian mistakenly thinks of labor unionism and communism as synonymous.

But is there an opportunity to guide this awakening giant in right paths? Is there a possibility of service on the part of the Christian church and the Christian minister to the ranks of organized labor?

This article is the story of one Christian minister who thinks there is, and who, thinking so, did not stop with thinking.

The story opens on the steps of the Omaha, Nebraska, court-house. The time was a few years ago, shortly after the depression first had begun to make itself felt in pinched faces and empty larders. Federal emergency relief had been discontinued; WPA had not yet made its appearance.

Omaha's mayor appointed an emergency relief committee of prominent citizens, but unusually severe weather aggravated conditions before the committee could function properly. Taking advantage of the fear and unrest, the local communist organization engineered a demonstration of the unemployed.

The crowd, noisy, panic-ridden, uncertain, stormed the court-house during a meeting of the committee. They de-

a PASTOR

REV. CHARLES DURDEN, PASTOR OF THE FIRST BAPTIST CHURCH OF OMAHA, INSPIRES LABOR UNIONISTS TO LIVE UP TO THEIR BEST IDEALS

manded attention, and a member of the committee came out to the steps and spoke to those harassed people.

That committee member was the Rev. Charles Durden, pastor of the large and socially prominent First Baptist Church. Himself deeply concerned about the problems they faced, anxious to find the right solution, Dr. Durden still pointed his remarks at what he considered an even more pressing problem. He warned that bewildered crowd not to allow unworthy leadership to take advantage of its suffering and poverty!

Another member of the mayor's committee stood beside him until he finished —the president of the powerful Omaha Central Labor Union.

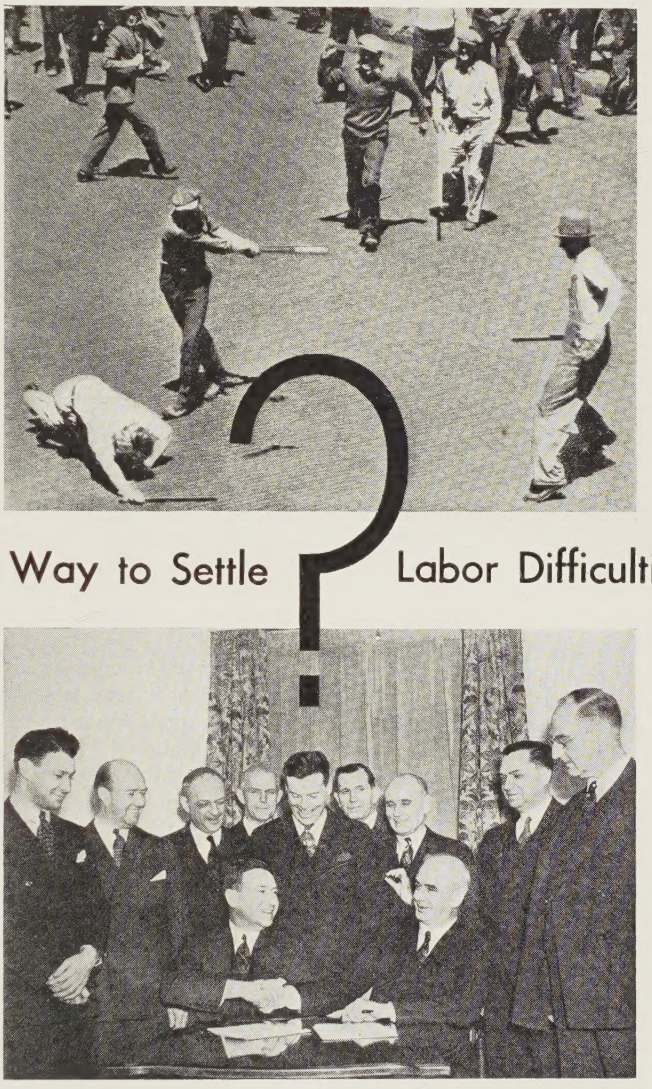
"Will you come to the Central Labor Temple Friday night and repeat that address?" the president demanded.

It was an invitation that marked the minister's initiation into the labor movement. He went the following Friday evening, went to a new, intense experience. The Central Labor Temple—the old First Congregational Church—was crowded to the doors. The congregation —he was too new at this to think of them as anything else—stood with bowed heads during the opening prayer. The atmosphere seemed surcharged with reverence and serious purpose.

The address that Dr. Durden gave them has been given before and since by many men; the difference was that he delivered it to a group vitally concerned with it. He pleaded with them that in the hour of emergency, whenever it might come, they keep in mind the continuing democracy to which all Americans owe their allegiance, that they discourage all appeals to violence, that they remain patient under the unusual trials that were theirs.

Following the address there was read to the meeting a previously prepared petition, seeking to link the C. L. U. with the local Communist organization for political action, and containing within it the germ of a general strike. It was rejected indignantly, and the Central Labor Union proceeded to vote an amendment to its by-laws forbidding acknowledged Communists to hold office!

Next morning the pastor picked up his morning paper to find his own name on the front page; he had been elected



Acme

chaplain of the Central Labor Union!

The minister of the First Baptist Church faced a problem that morning. Pleased by the compliment paid him but cognizant of the difficulties of the position into which he had been thrust, he realized also the tremendous opportunities involved. He accepted.

Since that momentous decision this determined, middle-aged pastor has found himself in many a difficult, many a thrilling situation. He has met with men and women of all types and conditions, bound together by the intense earnestness of their convictions. They have a cause for which they are ready to endure to the uttermost, passionately; woe to the man who attempts to preach to them out of anything less than his own burning convictions!

Chaplain Durden has convictions. Some of them have been hard for the members of the Central Labor Union to swallow, but his own intense and fearless earnestness has won their regard.

This labor chaplain, for instance, does not see eye to eye with other Christian ministers who, in no less sincerity of spirit, take their places with their embattled charges on picket lines and in jail. Chaplain Durden does not believe in strikes, and has no hesitancy in saying

so! He believes that strikes are a form of violence; and they engender hatreds that may endure for years. Into the troubled waters of a labor committee considering a strike he brings a calming voice: "Be fair! Be fair! Look at both sides!"

Chaplain Durden does not stand for or against his labor constituency in its struggle for "a better order of society"; he does not stand for or against any order. He stands, always and ever, as an ambassador of Jesus Christ to the hearts of individual men and women. He preaches not systems, but principles.

A meeting during the long and costly strike of the Teamsters' Union provides a case in point. On a hot Friday evening in August the air was tense with bitterness. Angry voices rose in opposition to the president's gavel. Order fast was disappearing, and the sergeant-at-arms was instructed to expel a recalcitrant brother. There was an instant stiffening, the atmosphere was heavy with alarm and resentment.

"I lost five teeth in a truck fight last night," the leader of the Teamsters' local declared belligerently. "I can lose five more tonight if I have to!"

The chaplain, seated across the room, rose in alarm.

"Wait a minute," he demanded anxiously. "Let me get my new straw hat off that seat. I *can't* afford to lose that!"

The laugh that followed served as a safety-valve. The chaplain marched across the room, regained his hat, shook hands with the offending and belligerent brother. The president seized the opportunity, asked him to remain up front and speak for a while.

To that group, hostile and ready for battle, he gave a simple message, yet one of the most powerful the world has ever heard. It exploded in that gathering with more effect than the most bellicose "fight talk" could have aroused.

"Blessed are the meek!"

He spoke briefly, but pointedly. Nonresistance, he told them, is the *only* way to win in the long run. Casually he remarked that although he had opened the meeting with prayer, he would not close it thus after such an exhibition of violence and bad spirit.

The president caught up the challenge at once. He put it to the delegates to accept.

"Are you willing that this matter be laid at the feet of Almighty God?"

The vociferous "Aye" left no doubt. It was a moment of rare spiritual uplift. At the conclusion of the prayer the member who had fomented the whole disturbance came forward.

"That's the first real prayer I've heard since my Methodist mother died," said he, and voluntarily pledged never again to disturb a meeting with bad language or violent spirit. To his credit and the credit of the chaplain be it said that he comes to meetings now with shining eyes and smiling face, the friendliest of a friendly group.

Unquestionably this pastor has had a remarkable effect on the Central Labor Union. It has not been so much a *changing* of their attitudes, as it has been an encouragement to live up to their own best beliefs and ideals.

Soon after his installation the chaplain found himself facing an embarrassing situation. A "fifth Friday" was scheduled as an open meeting; the chaplain was invited to speak. That arranged for, the group went on to a discussion of the refreshments: hot weiners, rolls, and—the Bartenders' Union promised three barrels of beer! The chaplain shuddered, but some discerning soul at the rear piped up: "I'll bring a case of soda-pop for the doctor!" When the evening came a huge crowd attended, but there was no drinking of any sort!

His experience has had its hilarious moments, also. In a discussion of buying only articles with union labels, the chaplain innocently tried to say that the worth and economy of the product are the all-important items, after all. He thought his little homily was taking, when a voice from the crowd brought him up short.

"That suit you're wearing, Chaplain. Is it union-made?"

The chaplain tried to stall for time—he had no idea whether his suit was union-made or not—but the crowd was insistent, so he took off his coat. The questioner examined it, crowed triumphantly.

"Union-made, one hundred percent!"

But now it was the chaplain's turn. As the questioner turned to go, he stopped him.

"Wait! My turn now. Let's see that shirt of yours."

Imagine the situation when it turned out to be a non-union product!

The conclusions of this man of God who has gone down among those who labor and are heavy-laden are interesting to read. He feels keenly that the church owes a duty to labor. It must not look on idly, he insists, while the leadership of a great organized movement slips into dangerous hands. The organized labor movement must have spiritual guidance, he feels, and believes that it is willing to accept it.

"But," he adds, "let the pastor never forget that he is a pastor, messenger of Jesus Christ to the souls of men. His business is not in the controversy concerning human relations. He must not take sides. He is always on the side of Jesus Christ—and no other."

He adheres to that strictly. One Christmas found the trucking industry tied up by a strike, not a wheel turning. The pastor found himself unable to deliver the large number of baskets usually sent from his church to the poor. He appealed to the strikers; without question and without pay they delivered every basket to homes scattered throughout the city.

The thing that followed is typical of his ministry and of the strikers' receptivity. When he thanked them publicly he expressed regret that they would accept no pay.

"You can donate to the strike fund," someone called.

"No!" The chaplain's reply was instantaneous; "I do not believe in strikes."

"Well," the president of the local suggested, "we trucked for you; that's our business. Preaching's your business, so you come and preach to us!"

That Sunday afternoon more than four hundred men and women attended. A demonstration by all the men who had been in jail during the strike preceded the sermon. One man, dubbed "Tom Mooney," had been arrested sixty-one times.

When his time came, Chaplain Durden stood before that group conscious of a remarkable opportunity. What a chance to preach on the need of the world for peace and righteousness; what a chance to show them the *only* way out for a trouble-torn society!

Two things he emphasized in that sermon: first, that both sides must come "out of the trenches" for open discussion, with a willingness to see both sides of the dispute, before they could expect any lasting peace; and second, that any man cast into jail for lawlessness is no friend of labor!

They listened, they agreed, they applauded. The quiet minutes of prayer at the close showed the minister unmistakably that they can be reached.

Let there be no mistake about it: the church has an obligation to these men and women. They are amazingly skilled in their knowledge of affairs; their awareness of the law as it affects them is remarkable. So far, though they have been careless about the church, they have not been unfriendly toward it.

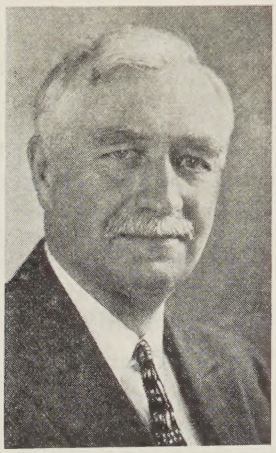
There's work to be done. Chaplain Durden believes that if a man goes to the unions with loving heart and friendly approach, he need never be other than "Christ's own man on a spiritual mission." The men and women of the labor movement, he asserts confidently, want nothing else than straight-from-the-shoulder Gospel truth, and woe to the man who gives them anything less!

Says Chaplain Durden: "When the Northern Baptist Convention met in Colorado Springs I drove to the station through lines of armed militia, for a strike was on, and martial law was being enforced. Lives were lost, property damaged, and hatreds were engendered that endure to this day. It is all wrong, and the church cannot stand aloof without some word of grace for such a troubled hour."

CHRIST Directs Clarks Grove

How a church with a membership of 503 in a town of 180 population leavens a whole community's daily life with CHRISTIAN COOPERATION

By R. ALFRED HASSLER



DR. SOREN P. FOGDALL, PASTOR
CLARKS GROVE BAPTIST CHURCH

MY train—the daily local made up of a locomotive, a dozen or so freight-cars and one vintage 1880 day-coach—lumbered noisily into the Albert Lea station at a little before nine in the morning. Two sailors and I got off, leaving five passengers still aboard.

Although only eight or ten miles of southern Minnesota farmland still separated me from the village of Clarks Grove, it looked for a while as though it would take almost as long to cover that distance as it had to traverse the 400-odd miles between Chicago and Albert Lea. The next bus would not leave until afternoon and there was no train connection.

Through the good offices of the local ticket agent, however, I succeeded in finding a youth with a somewhat ancient-looking auto, and I was shortly on my way again. Encouraged by a sixty-mile speed-limit, the little car hastened too swiftly by broad acres of freshly turned earth and cool green meadows, warmed by an occasional flashing red-winged blackbird. Soon we slanted left off the main highway into Clarks Grove.

On the short trip I had learned some interesting things about the town we had left, things that took on more importance by contrast later in the day.

Albert Lea is a neat, clean little prairie town—city, it calls itself—with a nice residential section, fine schools, a well-equipped hospital, impressive churches, and two major industries. Both of the industries have been in the throes of severe labor trouble during the past few years, with the direct result that several hundred men are unemployed. In a town the size of Albert Lea, an unemployment situation that big is a major problem.

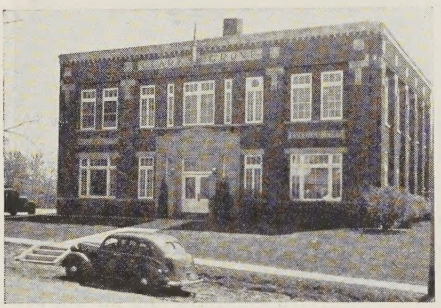
Now that is no reflection upon Albert Lea. Many towns have had labor trouble; many have unemployment problems to solve. In this case, Albert Lea serves merely as a good starting-point as we consider Clarks Grove.

Because, you see, so many of us have talked and wondered about what would happen if a community would put the teachings of Jesus into its daily life that it is interesting to consider a place that has done exactly that. Clarks Grove, Christian village in the midst of a large Christian farming community, does its business on the cooperative basis. As a direct consequence, it has no labor troubles, no unemployment. And, incidentally, no liquor business.

The Clarks Grove bank, with deposits of $300,000; the lumber company with an annual business in the neighborhood of $90,000 (it paid a 30 percent dividend last year); the Mercantile Store, dealing in $50,000 worth of poultry and eggs a year; the hardware store, with $100,000 business in farm implements

THE MAIN STREET OF CLARKS GROVE, MINNESOTA

THE PRESENT STRUCTURE IS MODERN AND WELL-EQUIPPED THROUGHOUT



MINNESOTA'S FIRST COOPERATIVE CREAMERY WAS ORGANIZED IN THE CHURCH. ITS NEW BUILDING STANDS NEXT THE PRESENT CHURCH STRUCTURE

THE JENSEN FARM IS TYPICAL OF THE DAIRY FARMS THAT PROVIDE THE CHIEF OCCUPATION OF CLARKS GROVE MEMBERS

THE SILVER CIRCLE, A GROUP OF MEMBERS OVER SEVENTY YEARS OF AGE

and other supplies; the famous Clarks Grove Cooperative Creamery, first in Minnesota, and several other industries operate on the general principles first devised in Rochdale, England, ninety-nine years ago. Moreover, they operate to the tune of a total of $500,000 annual business in this tiny hamlet.

Began in the Church

The impulse to carry on the business of the village and the surrounding rural area in an atmosphere of cooperation rather than competition came out of the Clarks Grove Baptist Church, then the First Danish Baptist Church of Freeborn County. Hans Peter Jensen, the dreamer whom the group sent back to Denmark to study cooperatives there, belonged to the little church. So did Jeppe P. Larson, the economic genius whose ability is credited with making a success of the difficult venture. Both lie buried in the little Danish Baptist cemetery that marks the former site of the church outside the village. The product of their thought and effort, the Clarks Grove Cooperative Creamery, stands next to the church's present modern building.

This church has traditions. Most of its members are Danish or of Danish parentage. It was organized in 1863 by several Danish families emigrating westward from Wisconsin. They found the fertility of Freeborn County soil so promising and the reports of hostile Indians farther on so threatening, that they made their permanent homes there.

Since its organization the church has grown steadily, progressively, as more and more Danish farmers moved to Freeborn County.

The hold of the church on the surrounding area, and the nature of that area, may be gleaned from the fact that the population of Clarks Grove is 180, the membership of the church, 503!

The loyalty of these farmers and their families might be an inspiration to the members of many a city church, who find a few hundred yards of rain-swept streets too much for them. Only the most severe kind of weather, as when a Saturday night blizzard piles the snowdrifts seven feet deep on the open highways, can keep these folks from church Sunday morning, though they may have to travel many miles to get there.

The Carey Petersons, for instance, travel every Sunday from their farm near the Iowa line, twenty-six miles away; the Bert Jensens come from their home twelve miles west; the H. V. Petersons drive sixteen miles from the north. They have in them a loyalty that is a heritage from those pioneers who settled this whole part of the country and who, as they went, built their houses of worship.

Danish Influence Still Strong

The Danish influence is still strong in the Clarks Grove church. The present pastor, Dr. Soren P. Fogdall, is Danish, and, although his work as professor of history and political science in Des Moines and Ottawa universities kept him out of direct contact with Danish activities for many years, he has retained a deep interest in his native land.

Although in these days most of the services are in English, Dr. Fogdall occasionally preaches in Danish, to the great delight of the older folks, who, to quote their pastor, "talk with God more easily in their native tongue."

In Minnesota the Danes cooperate with the Norwegian Baptists in the Dane-Norwegian Conference of twelve churches, but in their national activities the two racial groups work separately. The Danish Baptist General Conference of America, of which Dr. Fogdall is president, includes 35 churches and 4,500 members in eight states and Canada.

Nothing in recent times so illustrated the great love for the homeland that still exists among the Danish folk of that region as did the recent visit to Minnesota of Crown Prince Frederik and Princess Ingrid. Clarks Grove, through which the royal train was scheduled to pass without stopping, worked itself into a ferment of excitement. Representatives of the cooperative groups, local business men and the minister got together. They sent telegrams. The Rock Island Railroad agreed to stop its crack "Rocket" for five minutes, and two thousand people crowded around the temporary platform that had been put up at the tracks—crowded around to welcome the prince and the princess to a part of the United States settled and made prosperous by their own people. Many of those two thousand had driven long miles to pay their respects to the visitors.

It must have been as much a thrill for the royal couple as it was for the Danish-Americans of the little country village. Among the villagers who greeted them was Jens Roholm, a good Baptist who served in the royal guard of the prince's great-grandfather! Dr. Fogdall himself, who told them something of the history of Clarks Grove, was born in Jutland, as were many more of those who crowded about the train.

But the Danish influence has begun to wane. Other nationalities are represented in the church. Members of the B. Y. P. U., more than fifty strong, are growing up in American schools and American traditions, as are the young people in the Sunday school and other organizations. English has displaced Danish almost completely, and, while there may be some regrets among the older members, the Clarks Grove Baptists are making the transition easily from Danish to American rural church.

Young People's Class—80 Members

The largest attendances at church are, of course, on Sunday. In fact, a farmers' church holds few meetings during the week. Farmers do not stop working

at five o'clock. They must do their work when nature pleases, and not many evenings are free to spend in church.

Perhaps that same fact has something to do with the popularity of large classes in the Sunday school. For many of these people, it is one of the few opportunities to meet with their friends; hence, they enjoy large groups.

Beginning with the young people's department, the study-groups are enormous. The pastor teaches the Maranatha Class of eighty unmarried young people. His wife has sixty young married folks in the Fidelus Class. The Willing Workers and the Glad Hand Class each number about sixty adults, while the Good Cheer Class has about thirty-five members. (This last includes most of the members of the Silver Circle, a group of folks over seventy who meet twice a year at the pastor's home.) The whole school has a membership of 416, with an average attendance somewhere around 265.

Outside of the Sunday school there is no men's group, but there are three organizations for women. The Farther Light Society has about eighty members ranging in age from twenty-five years to ninety; the Mission Aid Society includes thirty of the older women; the World Wide Guild, a "Forward" chapter, has thirty-six members.

The church is made up of a healthy, sturdy, forward-looking group of Christians. Its denominational and missionary interest extends through both its own Danish conference and through the agencies of the Northern Baptist Convention, of which it is, of course, a member. The senior B. Y. P. U., for instance, sends $100 a year to the American Baptist Foreign Mission Society, for the use of Bertha Anderson, one of "their" girls serving in Burma.

As few churches have done, this church has made its influence felt through the years in the community it serves. The spirituality of the members is deep and sincere, their loyalty is beyond question, yet perhaps the most convincing proof of their Christianity lies in the fact that they have taken it out of the church and put it into the whole business of living, in the way that their Lord would have them do.

On a hot, late spring evening, as I stood again on the station platform at Albert Lea waiting for the "down train" with its cargo of meat and eggs for Chicago, I thought back over the things I had seen and learned in Clarks Grove.

Somehow it had been a warming experience. In such churches as this, I felt, scattered over the broad, fertile acres of our land, lies the real hope for continuing democracy. Theirs is a simple faith and strong, not easily shaken by the storms of doubt and disillusionment that sweep over today's world. We Baptists may well be thankful that our ranks include so many of them.

Vitamins FOR CHURCH SCHOOLS

This article is one in a series on the theme, "Extending the Outreach of Christian Education," in connection with a concerted Protestant emphasis on increasing Sunday school attendance and other phases of Christian education. The articles are made available through the International Council of Religious Education.

More Letters from the Field Telling How to Grow a Sunday School

IN many communities church schools are growing. By using methods that have proved effective elsewhere, they can be made to grow in every community. Methods, of course, will vary. Surveying the field to locate neglected groups is important. Ways of building morale must be employed. But basic to all else are a skilled, devoted leadership and a rich, helpful program.

The following letters tell of the success that has been achieved in schools where the major emphasis has been placed upon improved program and leadership.

PROGRAM UNITY

By HARRY H. POWELL

Pastor, North Billerica Baptist Church
North Billerica, Mass.

The adoption of a plan for Unified Services has increased attendance. Here is the plan we follow:

10.30–11.10. Worship for all. Beginners, primaries and juniors leave the auditorium at 11.10.

11.10–11.35. Intermediates and those who are older hear the sermon.

11.35–11.40. Five-minute intermission.

11.40–12.30. Classes for all ages, except men's class. The men's class meets at 9.15 a.m.

This schedule was tried for one year. At the end of that period, three groups, parents, teachers, and the congregation, voted almost unanimous approval of the plan.

The largest increase was in the classes up to and including the intermediates. Parents, teachers, and pupils all like the combined service. The worship service is planned to appeal to all ages, so far as possible, without coming down to a childish level. Many of the children sit in a group in the front of the auditorium, and they join with the other children in the processional at 11.10 a.m. Under this arrangement, many parents now can bring their young children to church and can enjoy the sermon without distraction.

We believe that the church school is an integral part of the church service, and that one worship-period will serve all ages. We are hoping that this plan will build church-going habits in the younger children. Intermediates, who previously did not attend church service at all, now are present and hear the sermon.

In preparing for this Unified Service, we sent delegations to a church which had used the plan for several years, and we had the counsel of Rev. E. A. Estaver, Director of Religious Education for the Massachusetts Baptist Convention. The matter was thoroughly discussed: in groups, by the teachers, by the church council, and then in a regular church business meeting. A letter outlining the plan was sent to all parents. This insured a good understanding of what was being attempted. We are now in the second year of this type of service, and nothing short of an earthquake or volcanic eruption could persuade our people to go back to the old system. The actual increase in church school attendance has been about 20 percent; in church attendance, 50 percent.

BETTER WORK

By CLARENCE HILL FRANK

Pastor, First Baptist Church
Wollaston, Mass.

We have endeavored to improve the quality of our work, and in consequence the attendance has grown. If many more come to our services, I do not know where we shall put them.

Our program of improvement, briefly outlined, was as follows:

1. In Leadership Education. A class in leadership education meeting at the time of the church school; groups of young people at summer conferences; a community training school; monthly workers' conferences; informal group meetings for conference.

2. In Increased Interest. Awakening in the church a greater interest in the school. This was done through: the observance of Religious Education Week; visitation; the regular Thursday evening meeting; the morning preaching service; a service of installation for the teachers; frequent references to the school in the church calendar.

3. In Improved Program. The beginner, primary, and junior departments now meet from 9.45 to 12.00. The junior high, senior high, and young people's departments took over the evening sessions and made them fit into the program.

Our growth has been due to the impression that has gone abroad in the community that we are trying to do a real educational job. The growth really came a few years ago. At first it was most marked in the men's class, then in the senior high and young people's departments; but all departments grew.

This growth has not been dramatic, but it has been substantial. I believe the effects of it will be permanent. Of late, attendance seems to have become stabilized. Future growth is seriously hampered by lack of room.

PERSONNEL

By DOROTHY W. PEASE

Director of Religious Education
First Baptist Church
Melrose, Mass.

When the present director of religious education came to the church four years ago, she discovered that the church school enrolment and average attendance had been decreasing for two years. A survey of the school brought to light the following weaknesses: 1. Many of the teachers in the lower departments were still in high school. 2. Many of them spent no time during the week in preparation, and they *read* the lesson story to the children during the class session. 3. Some teachers came late or were absent without notifying the principal. 4. The fall attendance was very small until Rally Day. 5. Department and classroom space was inadequate. On the credit side, she found a staff of department principals decidedly above the average in training and devotion, and a church membership including many outstanding leaders.

Assuming that boys and girls will attend a church school which interests them, we determined to build that kind of school. We began by strengthening our personnel and our curriculum; we did this before we even mentioned attendance, for there is little permanent value in stimulating attendance if the pupils do not have a satisfying experience when they get there. Many of the younger teachers went away to school in the fall and were replaced by young mothers who had had some teaching experience. Others were sent to a summer leadership-education conference to learn how to improve their teaching.

The monthly workers' conferences were planned to provide fellowship, inspiration, education, and time for department conferences. Fifteen minutes of fun at the tables each month and a banquet and fun night at the end of the year have helped to create an esprit de corps which is essential if the teachers are to pull together. The worship services, the fall rally conference and communion service, and the Lenten conference address were planned to strengthen the church school staff spiritually. The remaining conferences were planned to meet teaching and program needs. The pastor preached a series of doctrinal sermons which was followed by a series of workers' conference discussions on how to adapt these fundamental beliefs to the various age groups.

With the quality of teaching definitely improved, we began the following year to stress regular attendance. In August a letter was sent to each teacher, informing him of his appointment or reappointment by the Committee on Religious Education, and stating the two major emphases for the year: strengthening the spiritual lives of individuals and regular attendance. They were also told that the church school would open the second Sunday in September and that their department principal would send them their quarterlies before that time. Later they were asked to follow up personally all absences of two Sundays. If the absence continued a third week without satisfactory explanation, the department principal or the director was to investigate. Some of the departments gave special recognition to those classes that had all their members present; also to those pupils who had achieved a perfect record for the quarter. However, this recognition did not take the form of prizes. Nevertheless, it effectually stimulated attendance.

The next year our two major emphases were closer fellowship with God and more vital relationship with the homes. Letters were sent to the parents of first-year pupils in each department, and to the parents of new pupils, inviting them to visit the department or to telephone the principal at any time. They were asked to see that the children were regular in attendance and that they made use of the offering envelopes. One principal had an acquaintance party for mothers. Late in the fall we observed a visiting week, when the teachers called in the homes of their pupils. A parents' night and an exhibition of work done had long been a happy custom of several departments of the school.

The emphasis this year is on growth, on fourfold development. More opportunities for leadership education are provided and more attention is given to teacher counseling. The social contacts with the pupils and with the parents will be increased, and the responsibility of each teacher to be concerned personally for his pupils' spiritual growth will be stressed repeatedly. We have appointed a committee to study equipment needs, hoping before long to relieve the present crowded conditions.

In two years our average attendance increased from 461 to 520, and then to 552. The greatest increases came in the primary and adult departments, the two departments where the need of teachers was greatest four years ago. Definite increases have occurred also in the junior, junior high, and senior high departments. The September attendance for the past two years has been the highest on record: an average of 480 (not including the special Rally Day attendance which is observed the last Sunday in the month).

We have had no attendance contest or campaign. We have endeavored to maintain our church school on as high a spiritual and educational level as possible from the second Sunday in September until the third Sunday in June. We have tried to prove to each pupil (and to his parents) that we are greatly interested in him. Many of our teachers meet their pupils regularly during the week. Should our standard of teaching be lowered, or our interest in our pupils as individuals cease, I am certain that our attendance figures would start another downward trend.

TEAMWORK

By M. JOSEPH TWOMEY

Pastor, Orange Baptist Church
North Orange, N. J.

Whatever of success has come at North Orange is not due to me alone, but to the whole team of officers and teachers. They did the work!

When we came, we found a retreating force, a failing organization. The change has come—better, is still coming. We were, however, very unorthodox in our proceedings; we did not change the superintendent, any other officer or teacher. We did not ask for new equipment. We, "Corrigan-wise," used what we had, and we had much. We had a host in our superintendent. There is no finer man anywhere than he, no one more interested in his job. The man is Russell Colgate. Enough said. He had gathered around him a splendid group of workers. All that I brought was a new vision of the possibilities, a new enthusiasm, a new spiritual realization. God has blessed us in the work. That is the story of the new advance at Old North Orange.

GOLDEN JUBILEE

The World Sunday School Association is fifty years old. The first meeting of this world-wide organization was held in London, July 1-6, 1889. Since then, conventions have been held in many parts of the world. Plans for the celebration of the anniversary are unusually interesting. Sunday schools desiring to observe the anniversary are invited to write to the World Sunday School Association, 51 Madison Avenue, New York City, for further information and free materials.

Our First Collection Story

It gratifies us to learn that even the printers read the Pastor's page in *Baptist Leader*. Indeed, the first collection story comes from a modest layman and printer who does not wish his name published. We suspect that the story is not original, but it is a good one nevertheless:

In a certain small church where the membership was short-sighted and the church treasury sore in need of funds, the preacher made a fervent plea to his congregation and ended with the hope that all present would contribute according to their means. The collection-box was duly passed around and brought to the pulpit. A glance at its contents and the preacher spoke. "I pleaded with you," he said, "to contribute according to your means." He paused, looked again into the box and then continued. "But you must have misunderstood me—for, instead of contributing according to your means, I find that you have contributed according to your meanness."

On Keeping Awake in Church

If anyone has reason to know the best-approved methods of maintaining bright-eyed wakefulness during church hours, it is the pastor's wife. While it is true that "love never faileth," the beloved wife often must sit through the repetition of ideas a good many times, and her vision and consciousness may suddenly fail, her closed eyes betraying the fact, if she does not know what to do about it.

It would seem that at least one pastor's wife does know just how to battle off sleep in any circumstances, and appear keenly interested. In fact, she says that she is proud of the example of wakefulness which she can set at all times, despite the odds against her.

But before she would divulge her secret for publication in BAPTIST LEADER, she wanted it strictly understood that if any pastor's preaching could keep everybody present awake all the time, it was her husband's. We agreed with her, for there isn't a better, more interesting preacher than the husband of this certain woman who has developed an "expertness" in her art of keeping awake in church. But if there is paradox in this statement, the lady herself must explain why she reduced wakefulness to a semi-science.

"When I feel helplessly sleepy," she says, "I gently raise one foot and keep it suspended three or four inches from the floor. If the foot is not some three inches, or more, from the floor, it will not waken you as you weaken and let it drop back to rest on a carpet or floor. In case there is a carpet, you may have to hold the foot up five inches lest the shock of the fall as the foot suddenly (in a second of unconsciousness) comes down fails to wake you. The first few times that one uses the foot as an 'eye-opener,' one may feel slightly awkward and self-conscious; but practice soon eases the mind and enables one to appear quite intelligent. And it certainly saves the family pride, if one happens to be the preacher's wife. . ."

Well—we're just passing the idea along. If you try it, it must be on your own responsibility.

A Cure for Self-Pity

There is a faith that gives courage and leaves no place for complaint, as shown by the following excerpt from a letter of one of our heroic pastors:

"When you have a church with about 150 members, a goodly number of which are out of work, some on relief and some on WPA, and $20,000 debt is hanging over you, you can easily understand the predicament. Yet I take it the situation is not hopeless. God's goodness is being manifested toward us in various ways. In Hungarian we have a saying which runs something like this: 'The need is no greater than our Helper.' Indeed, He is more than equal to it."

DEACON EZRA AFFIRMS

"From Sunday ills no Christians die;
They merely stay abed—and lie!"

■

A College President's Memory

My father was one of those grand old-fashioned preachers. He was not given to reading many books but spent much time with his Bible and in meditation. When he mounted his pulpit, he depended largely upon the inspiration of the hour.

On one special occasion, however, his past meditations seemed to yield very little, and the inspiration of the hour failed him utterly. Yet he went ahead, forcibly, with his two-hour sermon. Before him on the pulpit was a pitcher of water and a glass. From time to time he paused, filled the glass and sipped the water thoughtfully. It was obvious that my mother was not enjoying this service.

At last the sermon was over, and we were on our homeward way. Finally, father broke the silence. He said, "My dear, how did you like my sermon?"

Mother replied in the gentlest of voices, "I just sat there and thought that it was the first time in my life I had seen a windmill run by water."

Churchly or Friendly Handshakes

A certain pastor was worrying a bit about the two types of handshakes that he had observed at his church. He said that the one was "churchly"—a sort of official greeting that visitors too often get when they drop in to worship. "This churchly greeting," he explained, "seemed to say to the visitor, 'I don't know who you are but it is my duty to speak to you.' How often have I seen visitors freeze up under that cold greeting! Church members might learn from sales people in almost any store a better technique than is used in my good church."

Then this pastor went on to comment on the "friendly" handshake that might be observed both before and after every worship service. "I am afraid," he said, "that there is real selfishness in these many friendly greetings. Here is what I mean: The best-mannered people in my church seem to form little circles—sort of rings. They draw close together, and chat. They enjoy each other—beautifully. But frequently they shut out those who need to be included in this close fellowship. It should be an easy thing to correct in any church. But I have not found it so. I wonder if other churches are like mine in that respect."

The Pulpit

The pulpit must be kept as strong and as free as possible. Evangelical Protestantism has derived its life chiefly from the vigor of its pulpit. When the pulpit has lost its power the church declines. To cast away the emphasis on the pulpit is ultimately to produce anemia in the church at large. It is one of the few places left where complete freedom of thought and utterance can be found. That is my responsibility if you will give me sufficient time from other matters to keep it on the level on which it should be maintained.—*From the Report of Milton M. McGorrill, Pastor, Fountain Street Baptist Church, Grand Rapids, Mich.*

■

WHEN the fried chicken was passed the third time the young pastor helped himself to a gizzard.

"Why eat that thing?" his host asked.

"I've heard that gizzards make one pretty," the pastor replied brightly.

For an instant the host gazed pensively at his guest, then he asked hopefully, "I judge you haven't been eating 'em long?"

A Rural Church Makes Over Its Children's Room

By MILDRED and LEWIS POWELL

OUR church has a membership of about one hundred and fifty and is located in a village of approximately six hundred people. It is a rural community, and in this friendly atmosphere definite lines of duty are not always sharply drawn. As a result, the responsibility for keeping classrooms free for meeting and worship is not deeply felt so long as the auditorium and vestibule are clean and "ready for Sunday."

The up-stairs room given over to our younger children was, indeed, a room where the beginner and primary children could meet. but it was also a convenient place in which to store unused things, things some people wished to keep but could find no place for, so the easy way of putting them out of their sight in this room had become a sort of habit.

Upon entering this room one received the impression of its being dismal, crowded and cluttered. The first object one saw as he entered was a massive oak library-table standing in the center of the room. This was used some evenings by boys who wanted something to support the legless ping-pong-table. Any attempt to use it for a browsing-table would be useless; it was so high that the children could barely see the top of it. Directly on the right were an old table and the little brown chairs used by the nursery-beginner class. In the far corner on the right stood an old organ which had not been used since a piano had been purchased some months before. Against a wall at our left leaned the ping-pong-table and some scenery which had been made for a play produced several years ago. Early comers enjoyed crawling in behind these tables to be invited to "come out so we can start Sunday school."

THE NURSERY-BEGINNER CLASS IS GAY WITH VARICOLORED CHAIRS

FURNITURE CUT DOWN TO FIT THE FIRST-YEAR PRIMARY CHILDREN

THE FURNITURE FOR THE SECOND-YEAR PRIMARY CLASS IS IN BLUE AND BUFF

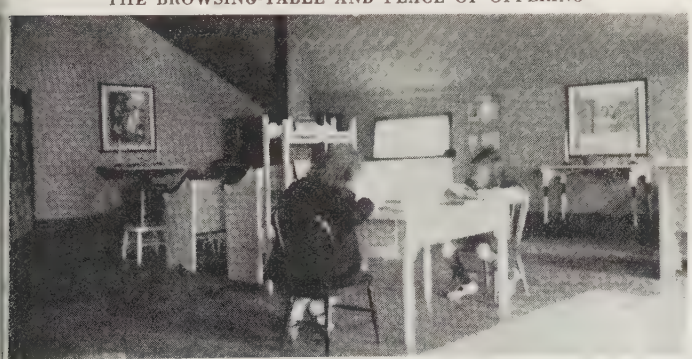
For seats the two primary classes used old dark brown, badly scratched church pews with faded and torn excelsior-filled cushions. One class sat about a table that was too high, while the other gathered about one that was not only too high but was some two feet shorter than the pew, leaving one child at each end with no table before him. One of these tables bore the marks of church suppers, for the familiar coffee-cup rings were generously scattered about the top.

The room was lighted by three windows across the south and a small quarter-sash window in the northeast wall. This left the northwest corner rather dark. A class met in each corner except the one by this little window; here was the worship center or, we might more accurately say, the assembly center. The piano stood in the center of this space, while at the left was a marble-topped table on which were a framed picture of Hofmann's "Head of Christ," two smaller framed pictures, and the offering-basket. The seats in the worship center were more of the old church pews with the faded and torn cushions. With the dark benches, worn, unpainted tables and excess furniture, the room had a drab, uninteresting appearance.

When summer vacation came, we undertook to see what changes we could

(*Please turn to page 28*)

THE BROWSING-TABLE AND PLACE OF OFFERING



THE WORSHIP CENTER

Hero Worship

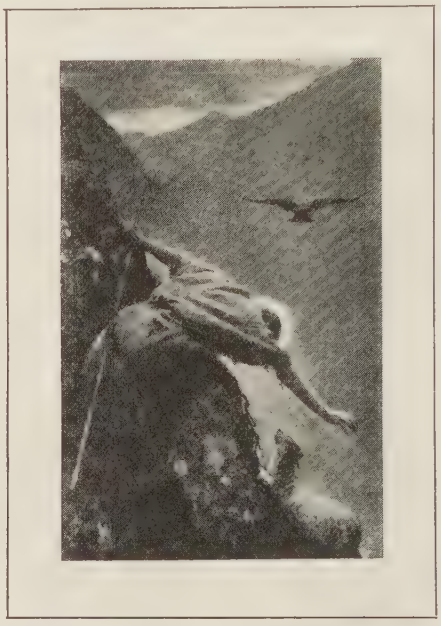
By Herbert Wendell Austin

HEROES seem rare to us, but to the child they are plentiful. They may be found all about him. Any person, real or imaginary, may be the child's hero—the big bully of the streets who drinks and curses, that splendid man who superintends the Sunday school, even the noble dog companion that he loves. No matter who or what the child's hero is or what we adults may think about it, the child is sincere and serious in his admiration. Willingly he becomes the slave of his hero in thought and action. If he only can be like his ideal, he, too, will be amazing, great, marvelous, a real hero. That is his one ambition and he marshals all his energies to attain this goal.

God made the child to be like this and we cannot change him. He wants something to worship and imitate, and this is a legitimate desire which we should not crush, for, constructively utilized, it has great possibilities for good. The tragedy is not in the child's desire for something to respect and imitate; it is in the neglect of his elders to direct his quest. Undirected, his fancies run from extreme to extreme, and he is apt to choose much which he should neither admire nor imitate. He does not know that, through choice and imitation, he is building ideals and character upon which his very life will either stand or fall. What a chance for those of us who are guiding his growth to help him to choose worthy heroes and to lead him to love those high ideals which will, in due season, make him a Christian hero!

For instance, there is Bob, a junior boy who has seen movie after movie of the Western type, featuring cowboys and gun-play. At home, the radio feeds him daily stories of the same type. So to be a hero, all Bob has to do is to slip into his cowboy suit, shove a toy pistol into its holster, and swagger about like a bully in his play. He picks occasional fights with other children in order to assert his pugilistic ability, and all through the day he shoots numerous imaginary people with his toy gun. Clearly, he has an unhealthy idea of the true meaning of heroism.

Bob's mother need not try to persuade the boy to abandon his love for cowboys, however. His admiration is deeply seated; so why not constructively play up his fancies? If she is wise his mother will choose the heroic in that which he idolizes and will direct his imitations along constructive lines which can lead to Christian character. She will discourage his love for gun-play and imaginary shootings; she will, instead, make him a Christian cowboy—one who does not use the gun, or say bad words, or sing evil songs, or start fist fights. But she must appeal to his nature, else he will not accept the new rôle in which he is cast. And that is the problem—the art of appealing to the young nature and constructively directing the child's likes along lines productive of good character and personality.



No matter whom else your child chooses for a hero, be sure that he makes Jesus his chief Hero and loved above all his other heroes. Jesus may be presented to the child in more ways than through mere talk. Emphasize his splendid personality, those glorious ideals beautiful and fascinating enough to invite whole-hearted imitation—ideals which may be identified easily with the child's personal life. Once the little one sees Christ as the strong and brave Person he is, he will enshrine Christ as his Hero to be imitated both consciously and unconsciously. It is not enough for him to adore Jesus as his Master Hero; he must see how he can carry Jesus' ideals into his own every-day life and desire to do so.

Ordinarily, the child's hero represents all the child himself aspires to be. Through faithful imitation character is built. How important that the hero motivate worthy actions and engender the highest and noblest ideals! It is the mold in which the child's character is cast.

Help your pupils to select and to admire worthy heroes. Encourage them in worthy imitations that bring into play ideals which need to be implanted and nurtured in young lives. Guide their thoughts in the selection of personal values. Hero-worship of children either strengthens or weakens character, depending on the hero chosen and the child's conceptions of him.

THE ABSENTEE

By Elsie Duncan Yale

"Someone is absent," the Shepherd said,
As over my classbook he bent his head;
"For several Sundays absent, too,
So tell me, teacher, what did you do?"

"I didn't call, as perhaps I should;
I wrote some cards but they did no good;
I've never heard, and she never came,
So I decided to drop her name."

He answered gravely, "A flock was mine,
A hundred—no, there were ninety and nine,
For one was lost in the dark and cold,
So I sought the sheep who had left the fold.

"The path was stony and edged with thorn,
My feet were wounded and bruised and torn,
But I kept on seeking, nor counted the cost,
And, oh, the joy when I found the lost!"

Thus spoke the Shepherd in tender tone;
I looked, and, lo, I was all alone,
But God a vision had sent to me,
To show his will toward the absentee!

HAVE YOU JOINED?

LAST month in this department we told you about the plan for uniting children's workers to join in a Fellowship of Study and Sharing.

If you missed reading about it, send for the leaflet, "You Are Invited——." This describes in full both Plan I and Plan II.

If you read about the plan and forgot to send in your coupon, send for this leaflet anyway, so that you can become a part of a great fellowship of those who are endeavoring to lead boys and girls into the more abundant life. In a task as important as this *we need each other.*

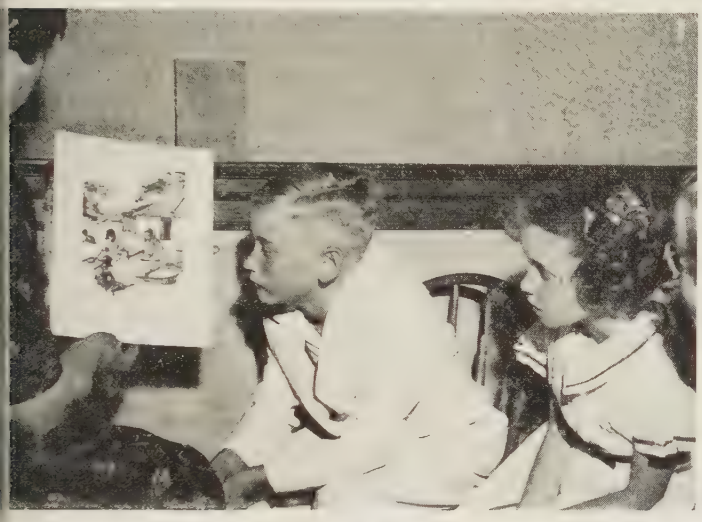
"If we walk in the light, as he is in the light, we have fellowship one with another" (1 John 1: 7).

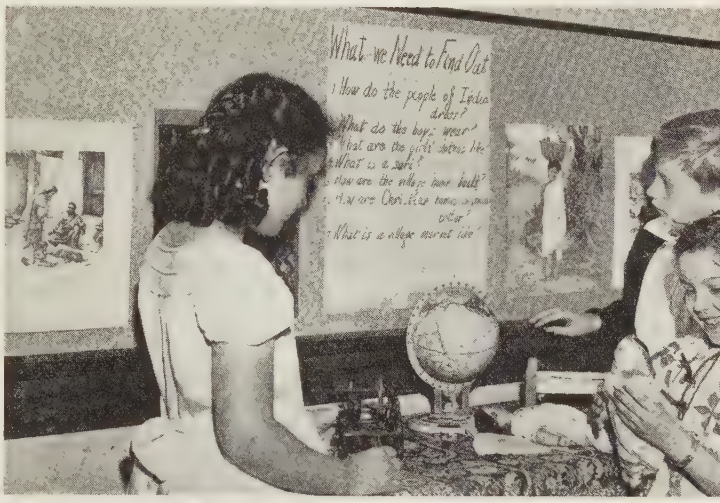
Send your request for information to THE FELLOWSHIP OF CHILDREN'S WORKERS, 1701-1703 Chestnut Street, Philadelphia, Pa.

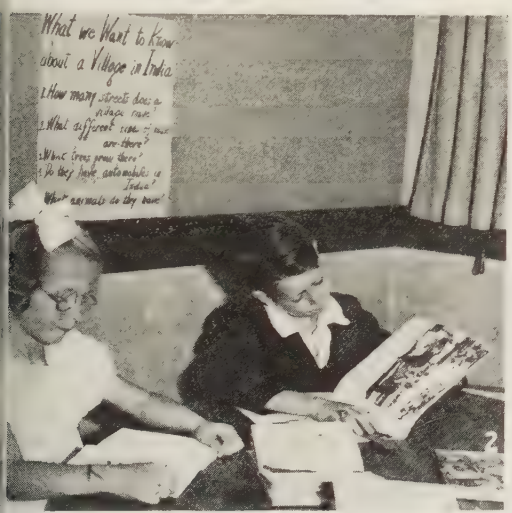
Making a Village of India on the Sand-table

Arranged by NAN F. HEFLIN

Photographs by RALPH BERRY




What we Need to Find Out
How do the people of India dress?
What do the boys wear?
What are the girls' clothes like?
What is a sari?
How are the village houses built?
How are Christmas trees in India different?
What is a village market like?


What we Want to Know about a Village in India
1. How many streets does a village have?
2. What different kinds of trees are there?
3. What trees grow there?
4. Do they have automobiles in India?
5. What animals do they have?

1 Listening to a story of village life in India.

2 Using books to find out about an Indian village.

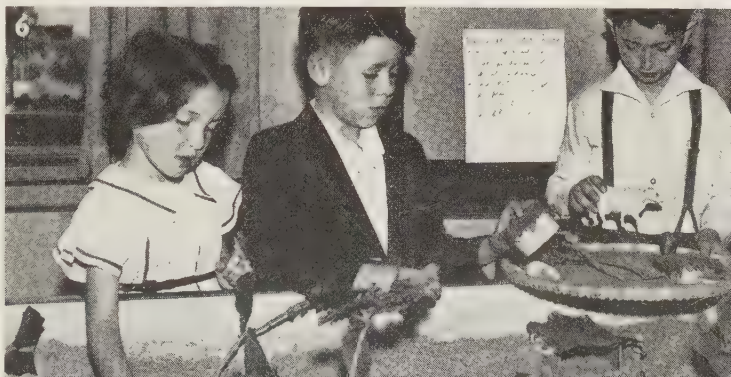
3 Planning the village.

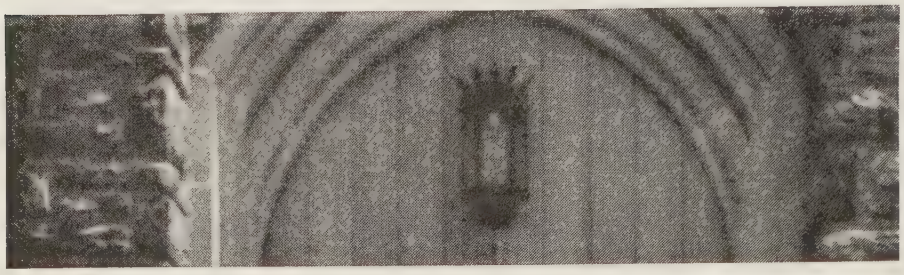
4 Studying pictures and objects for ideas.

5 Making paper houses and trees, dressing clothespin people.

6 Arranging the village.

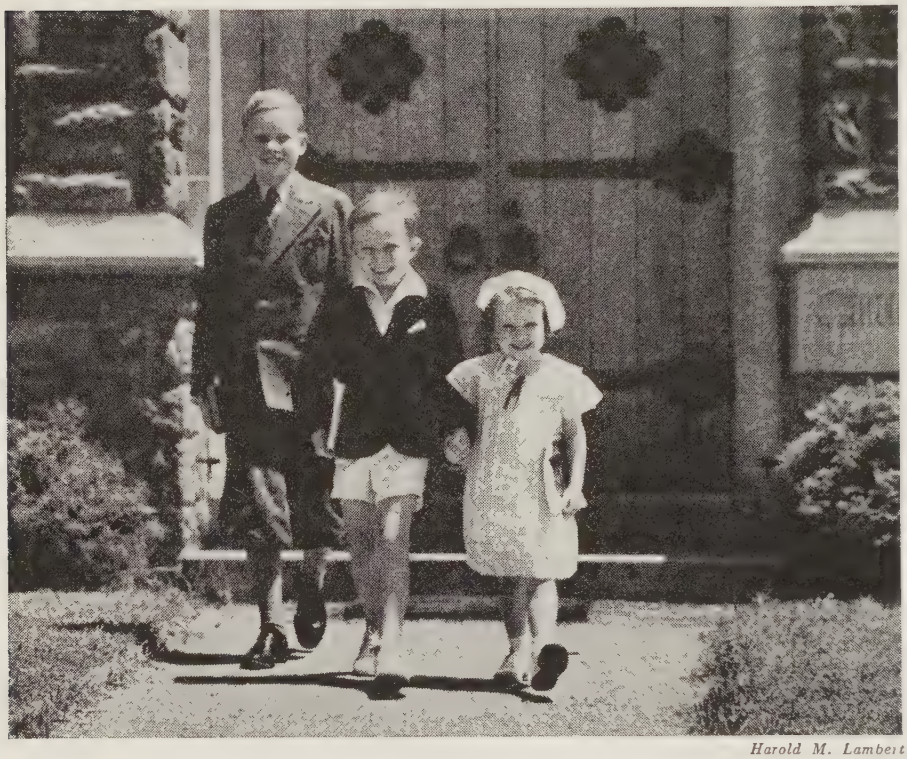
7 Sharing it with another group.





BEYOND THIS DOOR

By HELEN DAME STUCKI



Harold M. Lambert

BEYOND your classroom door, what do you know of your children? When they leave the public or church schoolroom they go to homes and parents and lives of which you may not even dream. Even public school teachers must recognize the fact that their pupils do the greater part of their living in the home, and the influence of the home is the largest determining factor in molding their lives and characters. If this is so for those of us who work with our pupils five days a week, how much more truly is it an important consideration for church school workers who are dealing almost entirely with spiritual values and who meet their classes a scant hour or thirty minutes weekly. Let me take an illustration from my own experience to prove my point.

On one side of my classroom door is an eight-grade, one-room rural school; on the other side are wooded New Hampshire hills cut through by a rutty dirt road.

Down this road, every morning, come twelve children. Among them is Carlton, with his slow walk and unhappy face. He is in the third grade, and as far as studies are concerned, he is a success to both of us. But, for such a bright healthy child, I can't understand why he cries so much. He comes sniffling to school in the morning and goes whimpering home at night. I wonder if he acts like that at home.

George has not missed a day of school this term. Sometimes I wish he would, when suddenly it seems as if I could not stand such a dirty child around. Surely his mother could do something about that matted hair, those ever-dirty hands! I think I will walk home with him some night and talk to her about it.

My record-book says that Cecile is not going to pass this year. She is really too big to stay in first grade again. But she just can't learn to read. Perhaps her mother could help her at home. I'll hunt up an extra book and take it down to her.

It is a raw November afternoon when I visit Carlton's home. His mother, three small children clinging to her skirts, greets me at the sagging door of their two-room cabin. Presently I bring the conversation around to Carlton. "Yes, I know he whines a lot," she admits readily. "It's his shoes." I am puzzled; the shoes are practically brand new. "Somebody gave them to him," she goes on, "and they're too small. But he's lucky to have whole shoes. He'll have to stand it if they pinch his toes."

My call in George's home is even more enlightening, for it seems that George has no mother. All his father's energy goes into the struggle to provide bread and wood and overalls for his three motherless children. A woman comes in sometimes to cook and sweep a little. As far as the home goes, George will remain unwashed.

What a contrast is the immaculate white cottage where Cecile lives. Her mother is a pretty little woman with flashing black eyes like her small daughter's. She greets me in English strongly flavored with French. Now I understand my first-grade reading problem. How can Cecile learn to read English when she cannot speak it? In this house where only French is spoken, she does not even get practice in hearing it.

Have I gained anything by looking beyond my classroom door? Yes. Before I saw only my problems: Carlton's crying, George's untidiness, Cecile's reading difficulties. Now I see reasons for these problems. I know about Carlton's shoes, George's father and Cecile's language handicap. Could I have learned those things at my schoolhouse desk?

But can I go ahead and solve them? In Carlton's case, yes. Only last week the president of the Women's Club showed me a pile of clothing she had collected for needy children. Among her stock, I am sure, is the pair of shoes that will make one boy happier.

With George, I can only reach a partial solution. I can provide soap and hot water at school. I can teach him the use of a paper towel and a nail-file. I can start a habit of cleanliness and hope that it may become permanent.

Cecile can't learn English perfectly in a minute. I plan to spend more time talking with her, giving her simple directions, asking her questions and getting her to answer. It will be slow work. But possibly I can get her ready for second grade, at least on trial.

I have learned something about my classroom door, too—beyond the fact it needs a new coat of paint. It has two sides, and I must know what happens behind both of them. I must teach whole children, not half ones.

PLANS
For the Nursery Class
DURING JULY

By HAZEL W. BIRNBAUM

Ralph Berry

JULY is the time for playing out-of-doors and this brings wider experiences to the little child. At no time during the year do we have more opportunities for building an appreciation of God's gifts, so let us encourage appreciation of the children's own toys and possessions. God's gift of playtime and rest-time can be brought to their attention through their experiences of play and rest. It is also a splendid time to talk about their relationship to playmates, helping to build good foundations for Christian character. During these warm days the children are likely to have other children visiting in their homes and they themselves visit in their playmates' homes. We can do much to teach good manners and kindliness to each other during such visits, for are not the principles for conduct given to us by Jesus' simple rules for consideration of others before ourselves?

It is not enough that we plan for such experiences on Sunday. We must seek cooperation within the home so that our teaching will have a lasting effect. If we write notes to parents telling them what we desire to accomplish and giving them some songs, poetry and prayers to use in the home, it will assist us in our work and it will build confidence on the part of the parents in the work we are attempting on Sunday. Attendance is usually poor during the summer months and when the parents know of the effort we are making to build a helpful program in our church schools they will be encouraged to see that children attend more regularly.

It will be helpful, too, if we write to parents to discover any special plans the families may have for these weeks, for many times valuable experiences go unnoticed through lack of contact or interest on the part of workers. If a vacation school is in session in our church school or in a cooperative school we should seek information as to its program for nursery children so that we can tie with our plans any experience the children have had during the week.

In summarizing, our aim for this month is to help the children to appreciate God's gifts of toys, playtime and rest-time and playmates, and to encourage their cooperation in caring for toys.

First Sunday: God's Gift of Trees and Blocks

In the case of blocks it is not difficult to trace in a very simple way something of their source. We will need for this morning many blocks of all shapes and sizes; pictures of trees, of children playing with blocks and of carpenters at work with saw and plane. A small saw can be used with care, but of course it must be placed out of reach when not under supervision of a teacher. Blocks will become the chief source of play for this day if direction is given carefully. However, if some children are not interested and wish to play at something else, no effort should be made to force them into the activity we have planned.

The story "Bobbie's new blocks" [1] can be told while the group is building with the blocks or after the play is finished. The picture "Playing with Blocks" [1] may be used. Tree branches can also be used during the play period. Spools can be used to make small branches stand up to represent trees. The simple song "We can saw and saw this way" [1] and "Oh, who can make a tree" [2] can be used. A simple prayer, such as "Thank you, God, for the trees and our blocks" may be expressed by the teacher, allowing time for any child who wishes to join with her. The song, "We're glad today for the trees" may be used instead of the prayer.

Second Sunday: God's Gift of Playtime and Rest-time

Many little children are afraid of the night-time and darkness. We can help a great deal to reassure them of the pleasantness of the night-time as well as of the daytime. We need not suggest fear to them by talking about it but rather we will talk about the pleasant experiences of the night-time. We will need pictures showing activity in the daytime and rest at night. We can mention God's plan for people to rest every night. Many play experiences involving the care of dolls can be planned, playing resting and waking with music. If shades are on the windows the room may be darkened while playing at rest and raised while pretending to dress and go out to play. During or after this play a very simple story or the following verse can be used:

God our Father made the day,
When we may run about and play.
God made the moon and stars' soft light,
Shining while we sleep at night.[1]

A suggestion to parents that they take the children to the window at bedtime and there talk about the beautiful night will help to encourage appreciation of the time for rest. The dramatization of getting ready for bed will be enjoyed as suggested in "Betty is getting all ready for bed," [1] and we can again use the old favorite, "We're glad today." [2] The verse "He doeth all things well," may be used in the conversation.

Pictures of day and night can be made on manila paper by the children as their own original expression. During the extended hour a small booklet showing sunshine, the moon, stars and little children sleeping, could be made by the older children, using original drawings or pictures cut from magazines. During this work, if the experiences have been guided wisely and carefully, a simple prayer could be offered to thank God for the rest-time and playtime.

Third Sunday: God's Gift of Playmates and Friendship

It is our privilege to provide during the play period situations in which the child will find joy in playing unselfishly and in sharing toys with others. The nursery child's circle of playmates is small, but it is large enough to afford him many opportunities to share, help and cooperate. We need to remember that talking about sharing is not enough

(*Please turn to page 21*)

July in the Beginner Department

By ELIZABETH F. TIBBALS

Experiences of Beginners

Everything in the world about him is of interest to a little child. Every experience common to older folk is fresh and new to him. Going shopping with his parents is an occasion of great importance. The storekeeper becomes his friend and he gains real interest in and respect for the policeman who helps him to cross streets safely, if we help him to appreciate these people. Sending and receiving letters is fascinating to him and the postman is a very popular person. When he is sick the doctor becomes a good friend or a dreaded person, according to whether his contact with this helper is happy or unpleasant.

In our church school sessions we should build upon these common experiences and natural interests of little children. We should help them to realize how each of the helpers with whom they come in contact is a friend, and to begin to appreciate the contribution which each makes to the life and happiness of people. Whatever the experiences with community and church helpers common to your group may be, they are the basis for your teaching and the point from which you should start.

The Beginner Course

If you are using the first year of the Keystone Course for Beginners, you will spend most of July with Unit X, "Friends Who Help Us," finishing the month with the first session in the brief Unit XI, "Guests." This study should grow out of the every-day experiences of your own group of children. The suggestions in your teachers' material are easily adaptable to fit your own situation.

Unit X in the second year of the course is called "God's Good Gifts," and majors on the gifts of birds, flowers, food and water.

The Room and Materials

The beginner-room should let in as much of the outdoors as possible, with windows open and flowers plentiful. Beginners who have small gardens will be delighted to bring flowers to make their room lovely.

Pictures of friends and helpers in the community, suitable both for hanging on the wall and cutting out for scrap-books will be useful. Housekeeping and storekeeping toys, which make possible playing storekeeper, deliveryman, milkman and housekeeper, will suggest spontaneous play which really expresses the experiences of the children. A bag for the "mailman" to use in delivering his mail will stimulate the imaginations of the children. Note the books suggested in your teachers' material. The social science readers will be particularly helpful.

Poster materials, crayons, large sheets of paper and plenty of scissors should be ready for use.

In these summer months the room might be arranged even more informally than usual, leaving most of the space for the spontaneous play activities.

Activities

If you are fortunate in being in the country or in having a pleasant yard beside your church, plan to spend considerable time out-of-doors on the warm summer Sundays. Much of the make-believe play could take place outdoors, as well as the invaluable appreciation of God's gifts in nature and the important experience of caring for a plant which belongs to the beginners themselves and which may help to make the yard beautiful. If you are in the heart of the city some of the excursions to get acquainted with helpers such as the policeman might be taken Sunday morning. Perhaps your group could go occasionally to a near-by park for a portion of their session.

H. Armstrong Roberts

Playing store, doctor, nurse, postman, milkman, policeman, farmer and any other helpers known to the children, will take considerable time. If you can enlist the cooperation of a friendly policeman, arrange beforehand to take your group to see him for a few moments. Perhaps he will tell them very simply how important it is to obey his signals. If you cannot take the children to him, perhaps he would visit the group. A visit to the post office might be planned for a Saturday during the month, and, if you know the doctor in your town well, perhaps the children could call on him and take him a gift. All such excursions must be planned very carefully in advance and the people concerned must be helped to understand exactly what is expected of them.

After such excursions and conversations about helpers, many children will be ready to draw pictures of these people and their work. A few children might join in drawing large pictures on long pieces of wrapping-paper to make a frieze or wall decoration for their room. Others may want to search for pictures of helpers and mount them in a book about "People Who Help Us." Some could make a book about Jesus helping people, using pictures cut from old Sunday school papers. A leader would write underneath each picture whatever the children suggest as a description. Some groups of children will like to sing songs about friends and helpers, and perhaps one group will join with a leader in composing a thank-you prayer for helpers. Individual children will suggest things and people to be included and the leader will draw the ideas together. Such a prayer can be used frequently with different groups of beginners.

A Possible Session

On one Sunday during this unit you will plan to think about "Friends Who Help to Keep Us Well." When the children begin to arrive they will find in the picture-corner pictures of friends, with "The Doctor," by Crockwell (Beginner Picture Set, Part 3), prominent among them. There will be housekeeping toys and perhaps a "pretend" doctor's bag. There will be pictures of Jesus helping people and making them well. Some children may gather to look at the pictures and tell the stories they bring to mind. Others may play storeman and housekeeper.

"When to Church I Go" or some other quiet music will call the children from their play. When they are settled comfortably around the leader the pianist may play, or you may sing softly, "How Strong and Sweet My Father's Care."[2] Perhaps the children will want to sing it and it may be repeated. One child may bring the department Bible to you and you may read the verse "He careth for you" (1 Peter 5: 7). Conversation about the ways in which God cares for us, and the helpers he uses to take care of us, will follow naturally. Help the children to associate all these helpers with God's care, and to recall how Jesus helped people. Lead them in saying thank-you to God for his care. If no one has mentioned the doctor as a helper, introduce the thought yourself. Let the children take turns telling of times when the doctor was their friend and helped them to be well again. Guide the children in recalling some of the occasions when Jesus helped sick people.

By this time the children will be ready to move around a little. They might put away the toys and gather near the piano to sing some of their songs, such as "The Song of the Friendly Helpers,"[1] "His Helper"[1] and "God Cares for Us Each Day" (*Children's Leader*, January, 1938).

Perhaps they will be ready for a story and you may tell "How Jimmy Got Well." Some of the children may want to "play" the story, using the doctor's bag. "Doctor" may be substituted for "milkman" in "The Song of the Friendly Helpers," and the song may be sung repeatedly. This is the time when a visit from the doctor, if planned the previous week, may be enjoyed. Guide the conversation to ways in which the children can help sick people. Someone may suggest being quiet when Mother has a headache, or taking flowers to Aunt Mary who has broken her leg. Recognize all the suggestions and remind the group, if they have forgotten, of any plans made the previous week. They may wrap fruit in tissue-paper or cellophane which was bought with the children's money. Or they may pick flowers and make bouquets which they take to a sick person at the close of the session. Perhaps they would sing "How Strong and Sweet My Father's Care"[2] for the shut-in, before going on to their homes or back to the church to meet their parents.

A Warning. All such plans for calling on sick people must be worked out carefully in advance to be sure that the visit will be a welcome one and that neither the patient nor the children will be injured by it.

[1] *When the Little Child Wants to Sing.*
[2] *Worship and Conduct Songs*, by Shields.

Plans for the Nursery Class During July

(*Concluded from page 19*)

to help children to build right foundations for happiness; they need the actual experiences. We wish to have them experience the joy that comes when we have made another happy. Fewer special activities need to be planned for this session than for others because the play itself gives the opportunity for learning. Many pictures of children playing together can be procured from magazines. The two pictures "Playtime" and "Building with Blocks"[1] or several from the Keystone Beginner Set may be used. The story, "Frank and Kenneth, Two Little Friends,"[1] can be told, or a simple story may be made up by the leader using the names of children in the group. Again the "Glad Song" can be used with "Sharing"[3] and "Thanks for a New Day."[3] Commendation should follow the showing of consideration and kindness on the part of individual children, and many opportunities should occur during the playtime for a thank-you to God for playmates and friends.

Fourth Sunday: Care of Toys

On this Sunday as on the preceding one somewhat the same play experiences will be afforded and many valuable learning situations will take place. We wish to have the children experience the joy of proper care of play materials and their own possessions. It will be well to encourage, through the assistance of the parents, the bringing to school of the children's own toys on this Sunday and the preceding one. It will be necessary to have a place where all toys can be put away carefully and neatly. This is a good time to introduce a new toy, reserving a special place for its keeping. Encourage the children to tell what their favorite toy is and where it is kept. Through this care of his toys the little child can learn to understand another's care of him and his things, which is the next step to God's care. Use pictures of children playing with toys as used in the preceding Sunday and "Putting Away Toys," from the nursery set, as well as the verse,

> I care for my doll, you see,
> As mother cares for me.[1]

Either or both stories, "The Two Tricycles" and "The Doll's New Home," or original stories about toys of individual children, may be used. The song, "Sharing" and the "Glad Song" can be used again. Expressions of "Thank you, God, for children who care for their toys," can be spoken by the leader if the situation offers this opportunity.

Fifth Sunday: Little Friends Go Visiting

Dramatization can play a large part in this program in a very natural and simple way. Play situations similar to those of the preceding Sundays will arise and the same pictures and other materials can be used. Housekeeping corners can be set up with leaders in each to guide the play. The book, *Manners Can Be Fun* by Munro Leaf has been used with success and much entertainment for a basis for such dramatization.

[1] *Guiding Nursery Children in Home and School*, McCallum.
[2] *Songs for the Preschool Child*, Shumate.
[3] *When the Little Child Wants to Sing.*

Understanding Little Children

THOSE of us who acknowledge a debt of gratitude to Madeleine Dixon for her joyous book, *Children Are Like That*, have hailed with enthusiasm the publishing of her second book, *High, Wide, and Deep.*[1]

We may let Miss Dixon herself evaluate the difference between her two books. During those early years of interest in nursery school work she explains that there seemed to be undue emphasis upon the "problem" of the preschool child. He was a creature so complex that one scarcely could see the child for the complexes. "I who was having a vivid, stirring time with these young 'problems' resorted to my pen in defense of their engaging joy and intrinsic happiness. I should now call that book an ode to the joy of childhood."

The succeeding ten years have had a somewhat sobering effect upon Miss Dixon. Though the joy of childhood remains very real to her she has come to feel that little children do have needs and even "problems." They have darkness in their moods as well as light. They have height, width, and depth to their experiences. And unless teachers and parents understand the complete nature of little children they are in no wise fitted to guide them.

Her present volume, therefore, while keeping before us constantly pictures of real children, deals more definitely with the reasons behind their actions, and the result is a volume of even greater value to teachers and parents than *Children Are Like That.*

[1] *High, Wide, and Deep.* By C. Madeleine Dixon. The John Day Company, 1938. 300 pages. $3.00.

Summer in the Primary Department

For Teachers Using Keystone Courses I, II and III

By MARGARET E. SHERWOOD

IN THE FIRST GRADE

A New Unit

Study the purpose of the unit and its relationship to the experiences of your pupils on pages 9 and 10.

An Activity for the Unit

Note the three suggested projects on page 16. Give the pupils opportunity to choose one. The most appropriate might be No. 2, a book about "Many Homes." The children may be asked to bring pictures, but you must be ready with others if they forget or fail to find ones that can be used. Include the following picture-pages:

Lesson 40. Various kinds of American homes: single houses, bungalows, apartment-houses, farms, summer cottages and camps; a Palestinian home.

Lesson 41. Children doing the dishes, setting the table, playing with younger children, dusting, sweeping the sidewalk, raking the lawn, weeding the garden, watering flowers.

Lesson 42. A Hebrew tent home.

Lesson 43. Children arranging flowers in a guest-room or helping make bed and dust room; welcoming a guest; serving tea.

Lesson 44. A Japanese paper-house, an Eskimo igloo, an Indian teepee, and African grass or mud hut, a Filipino house on stilts, and the like.

Lesson 45. A bird's nest, an oyster- or sea-shell, a cocoon, a wasp's nest, a rabbit burrow, a bear's cave, a squirrel's hole.

Where to Find Pictures

American homes and home life: magazines and lesson leaflets.

Palestinian homes: lesson leaflets, *The National Geographic Magazine*, Perry Picture 1935 (nomadic tent).

Homes around the world: *Missions*, *The National Geographic Magazine*, lesson leaflets. Some excellent pictures may be found in *A Picture Book of Houses around the World*, from the ten-cent store.

Animal and bird homes: *Nature Magazine*, *The National Geographic Magazine*.

IN THE SECOND GRADE

Starting the New Unit

Read the purpose as stated on page 5. Then study carefully the sections on "This Lesson in Relation to the Child's Experience."

An Activity for the Unit

Illustrate this series of lessons with a poster or a book.

Planning a Book

Lesson 40. List things children can do for their country. (See pages 15 and 17.) Illustration: children obeying traffic lights or policeman; cleaning up rubbish from playground or after picnic; drawing of the flag.

Lesson 41. Copy the verse from the story and the Memory Verse: Illustration: picture from the leaflet.

Lesson 42. Copy the rule "How to Treat a Quarrel" on page 33. Illustration: children playing happily together.

Lesson 43. List things that are done best when children and grown-ups work together. Illustration: children helping one another or working together.

Lesson 44. What the class did to help someone in need, illustrated with drawing or picture.

Lesson 45. Copy any Bible verses or songs about obedience the children may learn. (See pages 55 and 56.)

Suggestions for a Poster

First week: "We will do what we can to show our love for our country."

Second week: The verse from the story.

Third week: "We will try to keep from quarreling or be the first to end a quarrel."

Fourth week: "We will try to help others in work and play."

Fifth week: "We will try to help people in need."

Sixth week: "We will try to be obedient."

For suitable illustrations for each caption, see those suggested for the book above.

IN THE THIRD GRADE

The Purpose of Unit IX

Study pages 5 and 7.

Suggestions on Teaching this Unit

First read carefully the note about "Suggested Procedure" on page 9. Then read through the teaching plans for the four lessons. Note that each week two or more ways of introducing the class study are indicated. Choose what is best for your class and select those activities your pupils can follow.

Activities for the Unit

1. Making individual charts or a class book on "Helping God to Keep My Body Strong." Use pictures from magazines and lesson leaflets illustrating health and safety rules.

2. Solving problems. (See pages 14 and 21.) Make up others about actual experiences of your pupils.

Completing the Unit

Make sure that each pupil has a better appreciation of God's gift of his body and how he may care for it by right living. If charts were made, these may be taken home to remind the pupils of what they have learned. If a book was made, the class may like to give it to the beginner department.

For the Primary Superintendent

Study the suggestions in the teacher's book for Course I, pages 11 and 12, and on page 52 in the *Keystone Primary Superintendent's Guide* on making the best use of these summer Sundays.

If your number is greatly reduced, you may wish to make just one or two classes, letting the teachers take turns for three or four weeks. If you live where it is possible to get very close to nature, center your worship around the theme, "Enjoying God's Summertime World." Can you plan to have some of the department worship and class study outdoors? The children will enjoy the change. Unless there is a vacation church school to provide experiences in supervised play, you will probably wish to arrange a hike or picnic or outdoor party.

"He That Hath Seen Me"

By Ruth Inscho

"Who is God and where is he?
I would like to see him now,"
A young child one day questioned me.
I searched my heart to find just how
I might best tell her, and there flashed
The words of One who long ago
Had made a wise reply. Abashed,
I found I could not answer so.

God, can I truthfully avow,
"See me, and you shall see him now"?

A Sharing Time

By JEMIMA JORDAN

SOME time ago we initiated a "sharing time," as we call it, in our primary department program. It grew out of a desire of the different class groups to share with the rest of the department the things they had learned, had made, or had planned to do. It was so popular with the children and was found to have so much teaching value that it is now a regular part of our activities. These minutes are the children's and are not to be unduly dominated by their elders. Of course the leader directs tactfully in order that they may not wander too far.

After the three grades have met as class groups, we again pull our chairs together to form one big group. Each age-group is given the opportunity to participate. Before coming back into the larger group, the classes talk over their findings of the day and decide what, if anything, they have to contribute.

Sometimes a child will retell a story the teacher has told; either a Bible or an ethical one. The story of a picture which has appealed to them will be told. This gives the teacher an opportunity to go over the story again with the children, while they are in the smaller group, and to correct any mistaken conceptions they may have. This also tends to impress the teaching upon their minds without wearying them.

Perhaps the children have begun or completed some project, such as the making of scrap-books or a poster, which they may display. They may have planned some bit of service about which they are eager to tell the others. Out of class plans have come projects in which the whole group has become interested and taken part.

One child reported that he had seen through the window of a house he often passed a little boy who had been bedfast for weeks. The children's sympathies were aroused. One of the teachers knew the boy's parents, and though the family was Roman Catholic in faith, the children planned to visit him, taking little gifts with them. The boy was delighted. The children had exercise in tolerance, sympathy and practical helpfulness as they enthusiastically carried out their plans for brightening the days of this sick boy.

Taking care of department equipment and bringing flowers with which to decorate, are suggestions which have been followed. Our nature museum has been enlarged. After we had talked about homes, we added discarded bird's nests of several different structures, showing how God teaches even the birds to take the best care of their families. Later we added collections of stones and leaves.

Short dramatizations have been given. After studying about other lands the children have brought from home articles pertaining to that land. A little girl was delighted to find a section of a Chinese newspaper wrapped around a toy she had bought and she brought her find to share with the others in the department.

Discussion of right habits and rules for group conduct resulted in a better understanding of the Christian way of living. One morning a third-year boy, who was sometimes a problem, asked to read a poem about the boy Jesus that had particularly appealed to him. Conversation followed the reading. From that time there was noticeable improvement in the behavior of this boy and in his cooperation with the rest of the group as they worked together.

Many times the children like simply to recite a verse or passage of Scripture they have learned in class and want to share with the others in the group.

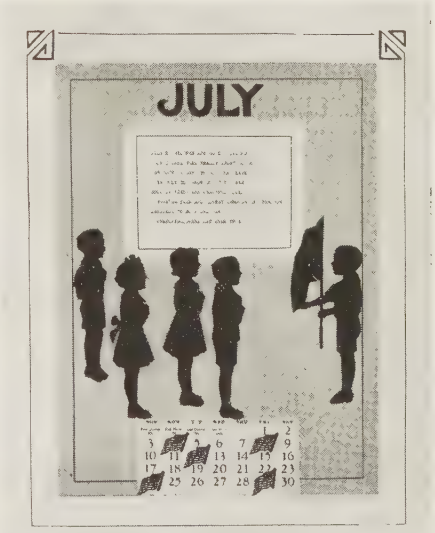
A new song may be introduced to the department in this way. In our school we cannot use suggested songs in the Keystone Lessons in class groups since all classes are in the same room, but all the children may learn the song together after one class has introduced it in this sharing time.

It is necessary for the superintendent to allow enough time in her program for all group presentations. At the same time she must be prepared to take care of any extra time which may result in case the "sharing time" proves to be short, as sometimes happens.

Perhaps a warning should be given. Care must be taken by both class and department leaders to see that those of the group inclined to "show off" will not dominate. Taking turns, and listening to others, as well as taking part, make for a happy time together. The children learn through wise guidance.

POSTER PATTERNS

Patterns for the poster pictured in the next column may be obtained by sending six cents to the Editor of Children's Publications, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.



Birthdays and Christian Growth

By BERTHA C. ANDERSON

July—Good Citizenship

July's children are good citizens,
Of course they really ought to be,
For our country has its birthday date,
In July, too—now don't you see?
Good citizens are peaceful folks,
They're fair and honest through and through,
Obedient to rule and law,
Unselfish, brave and ever true.

The question of what constitutes good citizenship is a very vital one today. Jesus gave us an idea of what being a good citizen means when he said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." To the children being a good citizen may mean giving to God the things that belong to him—faithfulness to the way Jesus tells us to live, might be an all-inclusive way of expressing it. There can be no doubt about our being valuable citizens if we follow this rule.

To impress the children with how very important it is that they be good citizens even while young, we might use for our birthday verse Proverbs 20:11, "Even a child is known by his doings, whether his work be pure and whether it be right."

The national colors are used in the color scheme of our birthday poster for the month. A second poster sheet, eleven by fifteen inches is mounted on the fifteen by nineteen white poster. The letters of July are cut from red paper. Flag seals mark the birthdays, and we must not forget our nation's birthday, too.

July Among the Juniors

For Those Using Keystone Courses IV, V and VI

By NAN F. WEEKS

VACATION days bring to the junior leader peculiar problems and excellent opportunities. Relaxation after the restraint of school schedules makes it more difficult for the pupils to concentrate on lessons or to put forth whole-hearted effort. Herein lies the teacher's need of more thoughtful and earnest preparation in order to make the lessons both interesting and appealing.

This is the season when nature calls the juniors and their leaders to enjoy together God's out-of-doors, and to recognize him in his world. Picnics, hikes or other types of outings are of great value in bringing the juniors and their leaders into closer personal contact and understanding.

H. Armstrong Roberts

Course IV, Part 4, Unit 3

BLAZING TRAILS OF HELPFULNESS

The Objectives

To deepen the junior's realization of the privilege and the duty of being of help in the world; to strengthen his desire to serve his fellow men; to lead him to discover ways of helping.

The Background of Experience

Every junior has had more or less experience in being asked to help. Some of them, as the result of wise training or of the cooperative spirit of their home, respond readily and cheerfully; but all too often the response is unwilling or grudging. The all-important lesson of helpfulness or cooperation should begin in the daily contacts, expanding steadily toward a world-wide circumference.

In order that the child's interest in being helpful may increase, there should be provided experiences in helping which shall bring pleasure to the junior as well as to those served. With this in mind the teacher should plan with the class group certain pleasant service projects.

Activities

The title of this summer unit suggests that a fascinating approach would be a hike in the woods, following a trail previously "blazed" by the teacher or some cooperating adult. The thrill of following a trail from the highway to a stream or picnic grove will be a delight to junior girls or boys. Another plan is for half of the group to go ahead and mark the trail to the picnic spot and the other half to follow it, and later to blaze a different trail back to the highway. If the route leads through a section where the trees must not be cut, the course may be indicated by dropping sawdust or scraps of paper or bits of cotton cloth. Another method is to tie strings to certain trees or bushes within sight of one another. Such an experience in trail-blazing, including a happy picnic hour and a devotional talk together will furnish an ideal approach to the unit's study.

A trail-book in which pictures, stories, poems, news items and the like are added from week to week may be made of real interest, each pupil making his own book and including what is of chief interest to him or her.

The celebration of Independence Day suggests that each junior blaze a trail of friendliness to someone who is a stranger in this land, inviting him to Sunday school or to a class outing or in some other way helping him to feel happy and at home in this country.

Lesson 2 suggests blazing a trail of cheer for some person or persons who are ill—taking flowers to a hospital or to shut-ins, scrap-books or games to children who are sick.

The remaining lessons may find expression in blazing trails for the gospel by preparing gifts—money, toys, scrapbooks, mounted pictures—for a missionary to use among the children on his or her field.

The lessons should find immediate and abundant expression in deeds of helpfulness at home or at play or in Sunday school. To this end the pupils might make in their trail-books lists of deeds of service which they will try to perform.

Certain acts of service to the church or Sunday school may be planned and carried out unitedly: decorating the department room, repairing hymnals, preparing and presenting a program or dramatization, learning and singing the memory hymn, "Marching with the Heroes," serving as messengers to carry Home Department literature or the church bulletin to shut-ins.

Course V, Part 4, Units 3 and 4

GOD'S LAWS IN NATURE AND LIFE

Good-Will Around the World

Objectives

This unit of four lessons should deepen the junior's appreciation of the beauty of God's world and of the laws which govern nature. This appreciation should manifest itself in an endeavor to cooperate with God by heeding his laws. Unit 4 aims to help the junior to cultivate a spirit of good-will.

The Background of Experience

Regard for law is a fundamental of happy and successful living. The child's first attitudes toward authority are established in the home. Within a class group there are likely to be children whose feelings toward law represent varied influences. There is one whose parents regard faithfully the laws of God and of their country; another comes from a home where lawlessness is looked upon as a mark of cleverness or independence. Different appeals will be needed to meet the different attitudes; hence the importance of knowing each pupil's home environment.

Activities

Making a poster or a scrap-book picturing nature's beauties.

Compiling ten commandments for juniors, including the things which they think most important for them to observe.

Daily observance of laws of God and laws of health.

Proving a worthy citizen by heeding the country's laws.

Showing good-will by helping in the department or class.

(See also activities suggested for first-year groups.)

Course VI, Part 4, Unit 5
HEROES AND HELPERS

Objectives

To awaken in the hearts of the juniors an appreciation of worthy heroes and a desire to emulate them; to deepen the realization that the world's great people have all been helpers of their fellow men; to quicken the resolve to serve.

The Background of Experience

Juniors are entering that hero-worship period when their standards are going to be determined by the type of hero they choose. Hence the imperative need of presenting the noblest of heroes and the nobility of unselfish living.

Activities

Writing an essay on "My Favorite Hero."

Telling the story of one's favorite hero.

Listing ten or more of the world's great heroes of peace and telling what made each great.

Being heroic in the face of daily temptations—temptations to be insincere, unfair, selfish, unkind, lazy.

If each pupil can secure a picture of his or her favorite hero or heroine, the pictures might be placed on the classroom walls as reminders during this unit's study. Only people whose moral life is above reproach and whose conduct is worthy should be accepted. A definite basis of selection should be agreed upon. The group should be led to realize that mere physical beauty or dramatic skill or daredevil stunts do not make one a hero.

See also activities suggested for first and second years.

For the Junior Superintendent

The first Sunday in July is an ideal time for a patriotic service. The pupils should be permitted to share in the program and in the decorating of the room. The Christian flag and the flag of our country should be given prominence.

Suggested Scripture: Romans 13: 1-7.

Suggested Hymns: "America the Beautiful," "My Country, 'Tis of Thee," "This Is My Father's World," "Marching with the Heroes."

Special Features: Salute to the two flags; the service suggested in the teacher's book, Course IV, Part IV, page 83 may be worked out effectively by some of the juniors.

Since the lessons in all three grades stress the idea of service and cooperation, the programs for the entire month may be built around that general theme, different phases being emphasized different Sundays.

Stories of various people who served are to be found in the lessons. Some of these may be told or dramatized by pupils from the different grades.

The memory passage for the second-year juniors (Rom. 12: 9-21), explained and used as the Scripture passage for one session, will aid that group in memorizing it intelligently. The third-year memory material, Psalm 103, and the hymn "Dare to Be Brave" should also be used during the month. The first-year hymn, "Marching with the Heroes," might appropriately be made the theme-song for the entire month.

Suggested Scripture Passages on Helpfulness: Romans 15: 1-3; Philippians 2: 3-11; Colossians 3: 12-17; Ephesians 4: 25-32.

Suggested Hymns: "For the Beauty of the Earth," "In Christ There Is No East or West," "Dare to Be Brave," "Friends with All the World," "I Would Be True."

You *Can* Begin on Time

By Belle Chapman Morrill

BEGINNING on time presents many difficulties to the small, early session church school. Children, parents and teachers may all want to sleep late the same Sunday. An unexpected downpour or freeze can delay the most punctual. Yet the public schools begin on time in spite of the weather. Why should not the schools whose very purpose is spiritual and character education?

After several years of working on this problem in a junior department of from twenty to thirty members, I am convinced that the basic essential is a department superintendent who can and will arrive from a quarter to half an hour before the scheduled opening. This allows time not only for putting out supplies, but for meeting those special emergencies, such as discovering that all the tables had been borrowed by another group for a Saturday night supper, and not returned!

The effect of early arrival on the part of the pupils is soon evident. There are other things to do besides play tag through the department rooms. They like to arrange the room, and even talk about things that interest them in a more informal way than is possible in the actual session. Our own group has finally come to feel that being on time is really the proper thing. Each year, when we make out a check-list for various types of achievement, the juniors always vote for punctuality as one item to be included.

But though the superintendent and some of the pupils are always there by nine-thirty, very often there are times when there are too few pupils present to carry on successfully the planned worship service. We have tried various ways of bridging over the time from a definitely announced opening to such time as, psychologically, we can move over into the worship service proper. There is another advantage in this plan, for we find the children more ready to worship after a period of preparation.

For several years we had strong singing voices in the department. That made a song practice feasible. Sometimes the pupils were allowed to choose the hymns, and we sang one verse of each in order to increase the possible choices. This was very different for our regular use of hymns when we sing all verses or at least enough for a complete story, *never* "the first two verses." More often the group worked on an unfamiliar song which they were to "help to teach the others," later. If the pianist was late, we still could sing without the piano.

During the past year we have had a smaller enrolment with no confident voices among the pupils. For our preliminary activity, we have tried the Bible information tests, described below, with or without the use of the blackboard.

1. *Making an alphabet of persons, places and books of the Bible.* Sometimes each child takes the letter following the one used by the child seated at his right; sometimes we write on the board as many names as possible for each letter in turn. We often use only a few names, but check up on facts connected with them. Other interesting bits of information develop, such as the letters in the English alphabet for which the Hebrew and the Greek languages had no equivalent.

2. *Giving Bible names.* This test resembles the familiar geography game in which one gives a name beginning with the last letter of the preceding word. Incidentally this helps in spelling Bible names, a weak point with many adults.

3. *Drill in finding places in the Bible.* Sometimes the actual reference is found and read; sometimes the pupils tell in which quarter of the Bible that book would be found. (We use the method originated by Dr. E. P. St. John of locating Bible passages in relation to the mechanical space occupied; that is, the Psalms in the middle of the Bible, the Books of Samuel dividing the first and second quarters and Matthew at the beginning of the fourth quarter. This is

(*Please turn to page 28*)

Finding and Keeping Friends[1]

By Blanche Hoke

SESSION 2. JULY 9

MAKING AND CHOOSING FRIENDS

An important part of finding and keeping friends is choosing the right friends, and being good friends ourselves. This week, therefore, we will think about the kind of person we would choose as a friend, and why we would choose that kind.

As the Adult Leader Plans

Juniors are not apt to think why they choose people for friends. Indeed, we would not want them to think too much about this, for it would show an ingrowing thought that is neither natural nor desirable in boys and girls (or in adults either). However, it is well for them occasionally to stop for such thinking. Along with it should go the realization that they themselves should show the qualities which make good friends.

In the story paper, *Juniors,* for July 2, you will find more detailed suggestions for this session. You will need to plan carefully with the junior who is to lead this meeting. You will notice the suggestion that the juniors plan their own worship service. Help them to have available the materials they will need for this purpose.

The discussion following the use of the check-list (see "What Is Important?" in *Juniors*) will need especially careful guidance. It is suggested that you take charge of this. The list should be written on the blackboard. Read or explain the first paragraph, and, taking each item in the list, help the juniors to decide whether or not it tells about something that is important in people we want for friends. Help them also to decide why they think it is or is not important.

Recall the Bible verse and comment, "We decided that these are good things in a person we choose for a friend. They are good for us, too, are they not? We need to be the kind of people that others wish to choose for a friend, too."

You may be asked to direct the activity of making a play about friends. Suggestions for this are given in the story-paper, *Juniors.*

SESSION OUTLINE

Working on Posters. As the juniors arrive, they may begin to work on the posters which they planned at the last meeting.
Story. "Nobody's Friendly."
Discussion.
Thinking About a Bible Verse. Proverbs 17: 17.
Using the Check-List. Led by the adult leader.
Worship. Planned by the juniors.
Appointing a Worship Committee.
A Play About Friends.

[1] From outlines copyrighted by the International Council of Religious Education.

SESSION 3. JULY 16

FRIENDS HELP EACH OTHER

The juniors have thought about friendliness as a part of God's plan for us, and about making and choosing friends. This week they will think about ways in which friends help each other. They may be helped to realize that friendship involves more than liking people; it also involves thinking of them and of their good, and being concerned for their welfare.

As the Adult Leader Plans

If your juniors are to have profitable story-telling times in future sessions (see the plans for this in *Juniors* for July 9), they will need your help. You will wish to canvass all possible sources of books, and find the names of some which are especially good, remembering where each is to be found. You also will wish to be ready with additional suggestions of Bible stories about emphasizing the joys of friendship.

Be ready to lead the discussion on "What have we discovered so far about finding and keeping friends?" This should help the juniors to evaluate and draw together their conclusions for the past two weeks.

If the juniors have read in advance the story, "Pietro First," a brief summary by the junior leader may be all that is necessary now. Probably the junior leader can conduct the discussion after this story, too, and you may direct it somewhat by contributing as one of the group. As adult leader you will want to keep in the background wherever possible, encouraging the development of initiative and leadership ability on the part of the boys and girls in your group.

You will need to work with the junior leader in planning the activities for this session. (See *Juniors* for July 9.) Probably you will need to take charge here, allowing the junior leader to take over the meeting again for the closing period.

SESSION OUTLINE

Working on Posters.
Planning a Story-Telling Time.
Worship. Planned and conducted by the worship committee. (See *Juniors* for July 2.)
Discussion. "What have we discovered so far about finding and keeping friends?" (Adult leader.)
Story. "Pietro First."
Discussion.
Reading a Bible Story. Mark 6: 30-34.
Planning a Party.
Planning a Guest-Book.
Working on a Play About Friends.
Closing Period.

SESSION 4. JULY 23

FRIENDS WORK AND PLAY TOGETHER

Friendship involves more than helping each other; it includes all our working and playing together, and it is about this that we shall think this week. The juniors should be helped to think not only of the fun of working and playing together, but also of some of the problems we meet, the quarrels that arise, and what friends should do in such situations.

As the Adult Leader Plans

It is probable that the juniors will be able to carry most of the responsibility for this meeting. The two stories are brief and the suggestions for discussion are given in the form of questions which juniors can handle. Your part, therefore, will be to plan with the junior leader for a well-worked-out program and then to direct when necessary from the background.

Your help may be needed particularly in connection with the planning for the party. In the first place, you may need to help the juniors to think about the appropriateness of the plans they make. If the guests are to be adults, for example, plans will be different from those

LEADERS

The program helps on these pages are for the use of the adult leader. The material for the juniors' use will be found in their story-paper, *Juniors,* one week in advance of the date it is to be used. Adult leaders will need to have copies of *Juniors,* but the juniors themselves will not need the Baptist Leader.

made for juniors. The planning may be an excellent opportunity for the juniors' actual experience of putting themselves in the place of others, and thinking of what others enjoy rather than planning and providing for what they themselves might like.

In the second place, you may need to help the juniors to remember the resources which are available to them in connection with the party. Plans must be such as can be carried out in the space available, and with the money and materials which are available or which can be supplied by the group. (See *Juniors* for July 16.)

SESSION OUTLINE

WORKING ON POSTERS AND GUEST-BOOK.
STORY-TELLING TIME.
WORSHIP. Planned and conducted by the juniors themselves. (See *Juniors* for July 2.)
STORY. "Working Together."
DISCUSSION.
STORY. "Andy Says 'Thank You.'"
DISCUSSION.
WORKING ON A PLAY ABOUT FRIENDS.
PLANNING FOR THE PARTY.

SESSION 5. JULY 30

BECOMING A GOOD FRIEND

This week is the last one in the unit, and so it should help the boys and girls to draw together the thinking and the other activities of the unit, and to feel that they have rounded out the experience of discovering some good ways of "finding and keeping friends."

As the Adult Leader Plans

For this concluding session you will want to plan the discussion with great care. This will be your opportunity for helping the juniors to formulate their conclusions so that they will have a clear idea of the progress they have made in their thinking.

If the juniors have planned their party for today, it will take up the entire session.

For further suggestions see *Juniors* for July 23.

SESSION OUTLINE

COMPLETING POSTERS AND GUEST-BOOK.
STORY-TELLING TIME.
STORY AND POEM. "We Are Friends!" and "David's Poem about Jonathan."
GIVING A PLAY ABOUT FRIENDS.
DISCUSSION. "What have we found out in the past five weeks about friends and friendship?"
READING A BIBLE PASSAGE. 1 Corinthians 13: 4-7.
WORSHIP. Conducted as planned by the worship committee.

Workers with God[1]

By HAZEL A. LEWIS

THIS unit of four weeks is planned to help juniors to discover that the right use of natural resources and natural law is a way of working with God in the achievement of his purposes. The religious values are uppermost in the plans for the four sessions and the most important contribution of the adult leader will be to guide the juniors in their work and worship so that these religious values become real to them.

The Adult Leader's Preparation

Always the best introduction to any unit is to read the plans and materials prepared for the children's use in the sessions. The adult leader is a participant in these sessions and must be so familiar with the plans that she can anticipate them and really lead the children without dominating them.

The next step will be to review your own thought of God in relation to the world. If, in your concept of God, he is at work in his world through the orderly processes of natural law, desiring man to understand him and to work with him, then you are ready to lead children in their search for God. Not all the happenings in the physical world can be explained in terms of God's purposes, for we do not yet understand them all. Where one does not understand, faith in God's love is always sufficient. Such a book as *Christ and Human Suffering*, by E. Stanley Jones, will be helpful.

As you begin to plan for the use of this unit you will, of course, consider which of the plans can be carried out.

Make a list of the materials you should have ready for the juniors' use. Find out what department in your state you should write to get free pamphlets on forestry or reforestation, on soil erosion prevention, and on flood control. Most states have a department which corresponds to the United States Department of the Interior. If you are beginning your planning in time, you can write to the latter department. It may require two or three weeks to get a reply. Printed material from your own state will have the advantage of dealing with situations with which the children may be more familiar. Perhaps your state university has material on these subjects.

If you have available a public library, go to the children's room and find out what is there on the subject of conservation. Two very helpful books, found in many libraries, are *Conservation Reader*, by Fairbanks, and *The Land We Live In*, by Price.

Discover also what reference-books the juniors have at home, such as the various encyclopedias for children. *The National Geographic Magazine*, and *Nature Magazine* also are helpful.

If any of the children have taken trips which might have brought them into contact with any of the situations described in these session plans, be sure to arrange to have special reports from them. They may have pictures which would illustrate some of the conditions. There also may be adults in the church or community who have had first-hand experiences in some of the situations and who understand children well enough to be helpful in one of their sessions.

Find out what the children have had in public school on the subject. Many interesting reports may be brought to the sessions and sometimes may be substituted for the suggestions and information given in the session plans.

Do everything you can to help the children to locate pictures, flowers, books, magazine articles, and a globe for use during the sessions.

Be sure to make available the three hymns used in the unit. They are found in most hymnals: "O Beautiful for Spacious Skies," "This Is My Father's World," "We Plow the Fields." All of them are desirable; the second one is essential.

Above all, read Psalm 104 reverently and frequently, until it becomes thoroughly familiar to you. Its beauty and dignity should be evident to the children as the work on the unit progresses.

Remember that if this is not a religious experience for you, it will not be one for the children. Together you should be able to say with increased conviction, "This is my Father's world!"

[1] From outlines copyrighted by the International Council of Religious Education.

SESSION 1. AUGUST 6

COOPERATING WITH GOD'S LAWS

In preparation for this session you will want to read all the facts given under Source Material in *Juniors* for July 30, so that you will be able to keep the discussion moving in a pertinent channel. Help the juniors to gather pictures to illustrate God's laws at work and, if possible, specimens of seed-carriers. Go over with the junior leader his plan

for the meeting and help him to make sure that everything is in readiness for the arrival of the juniors.

SESSION OUTLINE

HYMN. "O Beautiful for Spacious Skies," or "America."
PRAYER AND RESPONSE. (See *Juniors.*)
OFFERING.
UNIT INTRODUCED. By junior leader.
REPORTS AND DISCUSSION. "God's Laws in Nature." By four juniors.
HYMN. "This Is My Father's World."
REPORT. "Time Schedules." By a junior.
PSALM 104.
PRAYER. (In unison.) Psalm 104: 1.
PLANNING.
CLOSING HYMN. "For the Beauty of the Earth."

(To be continued in the August issue of BAPTIST LEADER).

A Rural Church Makes Over Its Children's Room

(*Concluded from page 15*)

bring about in the appearance of the room. We started with two convictions in mind. The first was that the children's part of a church should be a room for the *children,* a room in which they can meet for worship and study and feel that it is their own place in the church. The second, formulated as we surveyed the miscellany of articles stored in the room, was that one would have just as much excuse for leaving such things in the church auditorium as in the room in which the boys and girls meet for worship.

Our first step was to remove everything not connected with primary worship; the ping-pong table, the scenery, the massive library-table, the faded cushions and the old organ. Men and boys of the church gave their services during their spare time, removing, remodeling or redecorating according to plans we had worked out. The old pews used by the primary children were shortened to the length of the tables and lowered to fit the height of the group using them. In fact, pews and tables were either shortened or lowered or both, until they met the needs of each group in the division.

We needed another table, and while exploring in one of the storage places of the church, we discovered enough old two-by-fours for legs, while cleated together were some matched boards which made an excellent table-top. Inexpensive corner braces, screwed into top and legs, gave the table strong support. Digging around in this closed-up gallery we discovered two large, dusty oak-finished picture-frames probably left over from some rummage sale, which we took to put to an important use as we shall see later.

With the remodeling done, we were now ready to paint. Color charts were carefully consulted and a different scheme was worked out for use in each class.

In the nursery-beginner corner, directly at the right as one enters, are a class-table, the sand-table, an old sewing-table (found buried in one of the church closets and brought out to be used as a supply table for the teachers), all painted nile green. Around the table are six kindergarten chairs, each a different color. One is Chinese red, one empire blue, one canterbury blue, one orchid, one marigold and another nile green.

Across the room in the corner where stood the organ, the first-year primary class now groups about a table painted marigold yellow, sitting on height-corrected pews finished in jade green with marigold trimming on the arms and along the back. At one end of the table is a teacher's chair, of the same colors, while behind the chair stands a yellow supply-table.

On the left as one enters is the darkest corner of the room, the corner where once stood the tables and scenery. Here the second-year primary class now sits on remodeled pews of empire blue trimmed in buff, gathering about a buff-colored table. The teacher has a chair of matching colors, and behind the chair stands a table painted buff.

In the farther corner at the left is the worship center. Facing it are two pews, the one in the rear slightly higher, and six kindergarten chairs. These are painted white and trimmed with mahogany varnish. The piano was varnished and moved to the right side of the center. In the center stands the marble-topped table, also revarnished, and above this hangs one of the large frames found in the attic, now done in mahogany and white. A picture is tacked to the wall inside the frame and this can easily be changed to suit the theme of the day. On the table between two white candles in dark holders lies an open Bible.

Directly facing one as he enters the room is the "Place of Offering" arranged from ideas found in the *Children's Leader* of May and June, 1938. The color scheme is the same mahogany and white as the worship center. A picture-frame (the other one of the two found in the attic) is used in the same way as the one in the worship center, and the picture and the verse are changed frequently. Between the entrance and the "Place of Offering," where once stood the massive oak-table, is a child-sized library-table at which are placed a red and a jade-green chair. These chairs can be used in the kindergarten class when needed. Beside the table is a three-shelf bookcase painted buff. A selection of books is kept on these shelves at all times and early-comers enjoy browsing among them while waiting for sessions to start.

The impression one gets now when entering the room is that this is a room for children. At a special service marking the first use of the newly decorated room, the pastor told the children that this was their room and no one had a right to use it as a storeroom. On darkest days, the brightness of the room is noticeable, the colors add a brilliance, and the order suggests a roomy, wholesome place for carrying out the work of teaching and training boys and girls in worship.

Perhaps it is worth adding that the entire project was carried out with an expenditure of approximately twelve dollars.

Someone may be thinking: "But where did you drive the boys with the ping-pong table?" The answer is, into the gallery which had been closed for years. There is ample room here for the game-tables and for class-meetings, but the ceiling needs to be plastered, the floor cleared, and boxes of old dust-covered books should be removed. From all appearances, another vacation's work is already before us, for out of this chaos also must come order.

You Can *Begin On Time*

(*Concluded from page 25*)

described in Keystone Course IV, Part I.)

4. *Study of the hymn-book.* This may consist of locating by the use of the topical index, hymns on different subjects; for example, the life of Jesus. Sometimes we read aloud a hymn which might be learned later, or we let the group find one they might learn. This latter method would presuppose that the book used is really one suited to the junior age.

For all these activities the pupils are seated in the chairs occupied during the worship service so that there is no confusion when the planned service begins. They call for no elaborate equipment. We try not to do exactly the same thing on two successive Sundays. Usually not more than five minutes has to be spent on this preliminary work. By that time we are ready to proceed with the worship service without hesitation or self-consciousness. And we have begun on time.

THE USE OF THE BIBLE in the Keystone Graded Lessons

By OLIVER deWOLF CUMMINGS

H. Armstrong Roberts

AFTER studying carefully lesson materials of all denominations and of independent publishing-houses, our church chose the Keystone Graded Lessons. We feel that they offer the finest selection and development of biblical material, as well as the best method of approach," said one of the outstanding leaders in Christian education in southern California recently. He is a teacher in a church of another denomination that does not publish lesson material of its own.

"I have observed," said another leader, "that since we introduced the Keystone Graded Lessons more children and young people have accepted Christ and joined the church than ever before in the history of our church."

These two statements are evidence that the two aims of all Christian teaching, namely, to produce functioning Christians and to give a working knowledge of the Bible, are being realized in these lessons. The task is to teach persons. The material for achieving this purpose is primarily and supremely the Bible. Other religious material will be used to explain, reinforce and supplement, but the Bible always will be regarded as the textbook of Christianity. As a uniquely inspired book it has no peer for the guidance of those who would know God and his will for their lives.

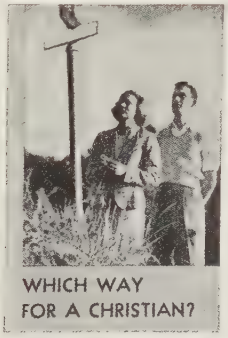
However, confusion sometimes arises with respect to the use of the Bible. What is the best way to master its meaning and message? At this point we need all the light to be gained from the insight of those who have given their lives to this important problem; these persons have had the benefit of the accumulated experience of thousands of church school teachers for a long period of years. What do the best-informed and most successful workers with children and young people say? What have they discovered as to the surest way to produce intelligent, active Christians through the use of the Bible?

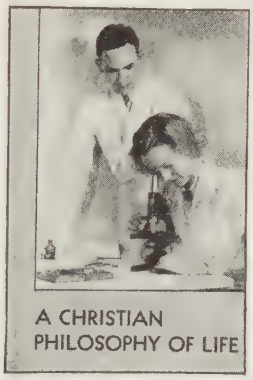
At one time most teachers considered it desirable for all ages to start at the beginning, with Genesis, and work systematically through the Bible to Revelation, using the Bible alone, without any helps for the teacher. But careful calculations showed that nearly a lifetime of Sundays would be required to complete the task if the class studied as much as a chapter per Sunday. In the meantime a generation of children would have grown up, many of whom might have lost interest at some point in Leviticus or Numbers, Ezekiel or Habakkuk; they would have dropped out of the church school before getting to the life and the teachings of Christ in the New Testament. Furthermore, the average teacher needed desperately some carefully prepared helps in interpreting the Bible.

Accordingly, the "Uniform Lessons" were developed and over a long period of years, after much hesitation by people opposed to change, they became the accepted material in most of the churches.

Why the Graded Approach to the Bible?

In spite of obvious advantages, such as mass production of materials, and ease in group study of the Bible and in securing substitute teachers, glaring defects in the Uniform Lesson plan began to come to light. The two-fold objective was to master the Bible and to apply it to life. At neither point did the plan prove to be successful. On the cycle plan adopted, going back over the same material every few years, it became necessary to hop, skip and jump through the Bible, and that method made it impossible for one to gain any comprehensive grasp of the Bible. On the other hand, the application of biblical truths to life seemed too casual and ineffective, since the plan adopted did not permit a clear and complete view of the whole teaching of the Bible on a given subject. Since the Bible is at many points an adult book, with depth of meaning, theological teachings, difficult words and obscure truths, whole sections of its teachings that would have great value to mature minds had to be omitted because they were inappropriate for children. Even so, the needs of children and young people were cared for in an unsatisfactory manner. In view of these facts a much more satisfactory plan was developed, namely, the Graded Lessons.





THE KEYSTONE GRADED LESSONS USE MORE SCRIPTURE, AND USE IT SIGNIFICANTLY

Nearly all denominations and the great majority of teachers now prefer Graded Lessons for teaching children and young people. The basic reason for grading in church and public school lies in the fact that God has graded life. Paul said, "When I was a child I spake as a child, I understood as a child, I thought as a child." We eat graded food, wear graded clothes, play graded games, think graded thoughts, read graded books, talk graded language. Accordingly, we will be "workers together with God" to the best advantage if we cooperate in his plan for growing life by making a graded approach to the Bible.

How Much Bible?

Every lesson in the Keystone Graded Series contains Bible material. More Bible is required, naturally, for older children than for younger ones, and more Bible for young people than for children, the quantity being suited to the religious capacity of the pupil. Actually it has been discovered that there is more Scripture used, and used significantly, in the average Keystone Graded lesson than in the average Uniform lesson. (For obvious reasons this does not apply to the courses for the younger children.)

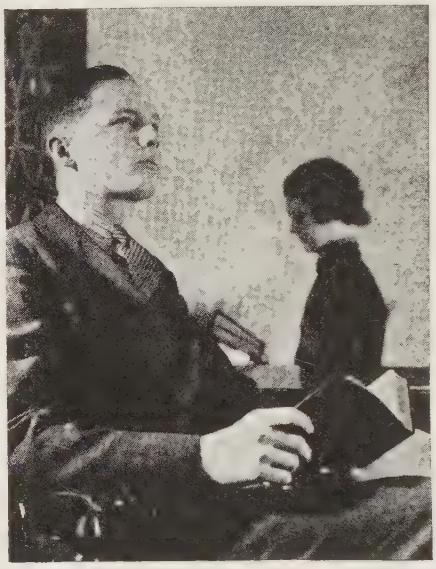
It should be understood that *much more of the Bible is covered in a cycle of years under the Keystone Graded Lesson plan* than under the Uniform Lesson plan. Many Scripture truths neglected by the Uniform Lessons may be used profitably at the time most needed under the Graded Lesson plan. As a result young people secure a more comprehensive view of the whole Bible and all its teachings.

In the Keystone Graded Lessons the Bible material, for the most part, is not printed in the quarterly itself. Some leaders after superficial examination have entirely misjudged these lessons because of this fact. A glance by such leaders at the many pages devoted in *The Keystone Junior Superintendent's Guide* and *The Keystone Primary Superintendent's Guide* (Judson Press) to the listing of the Bible references used in the courses for these two departments will dispel any doubt as to the quantity of Bible used. Also it should be noted that the plan compels both pupils and teachers *to use the Bible itself.* This avoids the substitution of the quarterly for the Bible and makes for economy in cost of the quarterly, since the space that otherwise would be given to printed Bible passages can be devoted to helps for the teacher.

How Well Is the Bible Taught?

The quantity measuring-rod is not so significant, however, as that of quality of results. In spiritual matters the rule is not "how much" but "how well." Does the pupil understand the *meaning* of Bible truths? Is the lesson so *well* learned that it will not be forgotten? Have situations been created for the child or the young person so that he can *live* the truth that has been taught? Are its meanings sufficiently clear that they may be applied under varying circumstances of life?

With children repetition must be used, but a better method of teaching than the "informational" or "transmissive" method is required. We must teach slowly, thoughtfully, thoroughly, and prayerfully. As to the amount of the Bible to be included in each lesson, Miss Ethel Smither has suggested that the teacher use "only so much with any



THE KEYSTONE GRADED LESSON PLAN COMPELS BOTH PUPILS AND TEACHERS TO USE THE BIBLE ITSELF

age-group as can honestly function in life and lend meaning to life" (*The Use of the Bible with Children*).

"There are in existence," writes Miss Smither, "certain courses of study for children that are labeled 'graded' and claim to use biblical material every Sunday. They are called graded only by courtesy, since they indicate no real knowledge of child life, its needs or its limitations. Some use good method, but show no discrimination in choice of purpose or material." Again, "Perhaps the cramming of children with unassimilated facts is one reason for the blunting of curiosity, especially when it begins to reach the intellectual plane in late childhood."[1]

From the view-point of economy of effort, if children are to learn a certain amount of Scripture in early years, it is surely good sense as well as good religion to see that they learn well that which has meaning for them at the time and can make its immediate contribution to their lives. In that case they will never forget it. The Keystone Graded Lessons are based upon that reasoning. At this point careful study reveals a vast and significant difference between the Keystone Graded and other recently published "graded" materials printed by independent publishing concerns who base their claims largely upon the quantity measuring-rod. However, examination reveals that even on that point they have no real basis for claiming superiority.

Basic Approaches to the Bible

The Keystone Graded Lessons are written in the light of certain fundamental principles of approach to the Bible. Spiritual leaders and teachers of today are strongly convinced that the Bible should be regarded as a vital book of experience rather than something to be taught mechanically. The Bible is *not simply something to be learned, but something to be lived.* Many of the teachers of the past have been satisfied with information and memorization—factors in the realm of the mind alone. But the Bible is a spiritual book of living experiences that grew out of the lives of real persons; the book has been illuminated by the inspiration of God. It is most reverently used when it guides children, young people and adults today in living and working under the guidance of the Holy Spirit.

In the Keystone Graded Lessons evangelism, in its larger sense of transformed lives possessing vital experience of God through personal acceptance of Christ, is conceived to be the great purpose of the Bible. Evangelism means redeemed lives and redeemed relationships. In this larger sense every lesson has an evangelistic purpose, with children too young for church membership, as well as in classes of intermediate and senior high age where all of the pupils may have accepted Christ already. Evangelistic foundations are laid in the beginner, the primary and the early junior ages, so that when children are old enough to accept Christ as Saviour they have a background that will give meaning to their experience.

A study of the units for the junior age on *Jesus and His Helpers, Our Church* and *The Trail of the Christian Church,* followed by the first-year junior high course on *The Great Leader,* will reveal definite evangelistic aims. Upon these foundations the later courses are built: Course VIII, *The Torch Bearers,* deals with the New Testament church and what it means to belong to a Baptist church today; Course IX, *The Two*

[1] From *The Use of the Bible with Children,* by Ethel L. Smither. Copyright, 1937. Reprinted by permission of The Methodist Book Concern.

Ways, deals with the choices that a Christian should make; as do the new senior high courses on *Youth Living the Christian Life.*

The great essential spiritual needs—relationship to God, acceptance of Christ, growth in Christian character, loyalty to the Christian church, a Christian philosophy of life, an intelligent knowledge of the Bible, relationship to a world in need, and relationship to God's children around the world—are approached from different points of view throughout the Graded Series.

The Keystone Graded Lessons respect the sacredness of each individual human personality. They assume that the pupil can and must be taught to think for himself, to stand on his own feet spiritually and intellectually, to learn to read and interpret the Bible for himself. Constructive guidance is offered in helping him to do this. "Prove all things," said Paul, "hold fast to that which is good." "Till we all attain unto the unity of the faith . . . unto the measure of the stature of the fulness of Christ . . . no longer children, tossed to and fro, and carried about with every wind of doctrine." The child must learn for himself if "inner controls" are to be established. He must develop "independent goodness" rather than "dependent goodness." "Soul liberty," "freedom of conscience," "the open Bible," "the competency of each soul before God"—these are familiar words among Baptists and they represent deep-rooted Christian principles upon which the Keystone Lessons are based. Either we must give up these fundamental principles, as is happening in some parts of the world today, or we must build them into the lives of our children and young people through our lesson materials.

The Keystone Graded Lessons are being improved constantly, and they are revised periodically The editors welcome specific suggestions for improvement. The lessons are built upon generally accepted view-points of Baptists—"hobbyism" is avoided. They are wholesomely balanced in doctrine, biblical interpretation and in guidance for practical Christian living. ■

EVERYONE should think well of himself, but not too well. Nearly every young person thinks that he could preach a better sermon than his pastor does, but if he should try it the people probably would be tolerant the first Sunday, restless on the second, and on the third they would walk out. Each member of the society thinks that he could run the organization better than the president does, but if the others thought so they would have elected him. Let us first prove ourselves and let others praise us.

Taking Notes *Skilfully*

By RAYMOND A. WOHLRABE

HAVE you ever had difficulty in keeping notes in a satisfactory way? School work is not the only thing in which well-kept notes are helpful. Good habits in taking and keeping notes become an asset throughout life. The young person with a knowledge of shorthand is prepared with satisfactory methods. The suggestions in this article are intended for the individual who knows nothing of shorthand.

The purpose of a set of notes is to provide a record, in very brief form, of a lecture or a demonstration on some topic, or reading done on a subject, or of observations you have made. Most convenient are notes written in outline form instead of the running style that one usually would use in writing a letter or a composition. This outline arrangement consists of brief, important headings, with statements of lesser importance indented to show their subordination to each topic. Roman numerals, capital letters, Arabic numerals, and lower-case letters should be used to help place statements in their proper sequence.

Many keep notes on loose-leaf notebook paper. This is one of the most satisfactory ways. New notes may be added from time to time simply by shifting pages. Cards about the size used in library catalogs are convenient also. But here there is the danger of losing some of your notes, and the small wooden boxes for these card outlines are unwieldy to carry about. Least desirable of all is the use of bound notebooks, unless you keep separate notebooks for separate subjects.

It is also necessary to decide whether ruled or unruled paper is best. If your handwriting is small and neat or if you will have to include diagrams with your notes, unruled paper is best. More notes can be included per page and there are no blue lines to cross and detract from the appearance of the diagrams you made. If your handwriting is not small and you have difficulty in keeping your lines of writing parallel, then by all means use ruled paper. An untidy set of notes is almost as valueless as no notes at all.

It is really worth while to keep all notes in ink. Notes written in pencil blur quickly when in use. However, there are times when the original note-taking can be done in pencil and then copied in ink, especially if the subject they cover is particularly valuable to you. But only in such cases is the work of rewriting worth the time it requires.

What should be included in your notes? That depends partly upon the purpose for keeping them. You must train yourself to recognize the points of major importance in the subject under discussion. These become the outstanding statements of your notes. But there are other statements of lesser importance that also deserve a place in your notes. They constitute the subtopics. A good way to form an idea of what should be included in any set of notes is by reading through a chapter which is terminated by a summary. This style of textbook writing is very common so you should have no difficulty in finding one.

Complete sentences are not necessary in making notes. Phrases, sentences with adjectives, adverbs, and occasionally a verb missing are satisfactory. These will save time in the work of writing.

Suppose you are keeping notes on a series of lectures. Be sure to study the speaker. He will emphasize the points he believes to be important and by his emphasis you may be sure the point should be included in your notes.

In your reading, note-keeping is a good thing to practise. How often have you wished that you could remember some past reading in connection with a subject which interests you. But it is gone. Even the title of the book or the magazine is forgotten. Had notes been kept on your reading, the information you wanted would have been at your finger-tips. ■

ANY youth organization, to be serviceable, must be extremely flexible. Changes in objectives and program must inevitably bring about changes in types of organization. The program of Christian education is an on-going, living process and as such cannot be confined to any standardized mold or form. Each local church will have to work out its own solution in the light of its own peculiar needs. When this is done, the danger of having the primary organizational loyalties of youth centered in agencies outside the church will be eliminated. Young people must be helped to feel that their organization is a vital part of the larger and more inclusive organization—the church itself. The ideal organization is that which achieves most fruitful results in the development of Christian personality.—*Richard Hoiland.*

Seminar for Seniors

By RALPH GRAHAM

Photographs by J. Elliott Finlay

AN IMPRESSIVE, THOUGH UNPLANNED, PART OF THE SEMINAR CAME WHEN STUDENTS AND FACULTY GATHERED ABOUT THE GRAND PIANO TO JOIN IN SINGING CHRISTIAN HYMNS

EIGHTY young Baptist ministers and Christian workers spent three important days of their lives this March learning exactly what their denomination is all about. In those three days, by the actual testimony of many of them, they caught an entirely new vision of the organization and the purpose of the whole Northern Baptist Convention.

The occasion was the Leadership Seminar for seniors in Baptist seminaries, held March 10-13 in Biblical Seminary, New York City. The eighty young Christian workers spent from Friday evening to Monday noon in company with twenty of the outstanding leaders of the denomination.

They came from Andover-Newton Theological School, Newton Centre, Mass.; Baptist Institute for Christian Workers, Philadelphia; Colgate-Rochester Divinity School, Rochester, N. Y.; Crozer Theological Seminary, Chester, Pa.; Eastern Theological Seminary, Philadelphia; and Gordon College of Theology and Missions, Boston.

Eighty young men and women, shortly to take their places in pulpits, as directors of Christian education, or on the mission fields—met and learned to like and respect one another. They shared view-points, they listened to addresses (nineteen in all), they asked questions, and they received such an opportunity to widen their vision of Christian service as few ministers have had the privilege of receiving.

The leaders and the speakers included the heads of several of the national Baptist organizations, outstanding preachers, men in noteworthy positions of service on mission fields, men and women who have had rich experiences in the joys of the Christian life.

HOW IT BEGAN

The seminar really was the first of its kind in the Northern Baptist Convention, but it followed the pattern of two previous seminars held for selected groups of young people from churches in various sections of the country. The sponsoring organizations included the four mission societies, The American Baptist Publication Society, The Ministers and Missionaries Benefit Board, The Board of Education, and the Council on Finance and Promotion.

Dr. Luther Wesley Smith, executive secretary of the Publication Society and chairman of the Northern Baptist Convention Youth Movement Continuation Committee, presided, assisted by Richard Hoiland, director of youth work for the Publication Society and secretary of the Continuation Committee.

The seminar addresses stressed various phases of Baptist work throughout the world. Saturday and Sunday mornings began with a "Cathedral Hour" worship service under the direction of the Rev. Clarence W. Cranford, pastor of the Second Baptist Church of Richmond, Va.; a similar period climaxed the seminar Monday noon. Saturday afternoon was devoted to a tour by bus of the city, stopping at such scenes of Baptist work as Judson Memorial Church, Mariners' Temple, the Chinese Christian Center, etc. The group took notes liberally, and the individual delegates expressed a keen appreciation of the entire session.

LEADERS OF THE SEMINAR

Dr. Luther Wesley Smith, executive secretary of The American Baptist Publication Society and chairman of the Northern Baptist Convention Youth Movement Continuation Committee.

Mr. Richard Hoiland, director of youth work for The American Baptist Publication Society and secretary of the Continuation Committee.

Dr. Gordon Poteat, professor of homiletics and social ethics, Crozer Theological Seminary, Chester, Pa.

Rev. Stanley B. Hazzard, assistant secretary, New York Baptist City Society.

Rev. Laurence T. Hosie, Field and Industrial Secretary, Fellowship of Reconciliation, and former pastor Judson Memorial Baptist Church.

Rev. Clarence W. Cranford, pastor, Second Baptist Church, Richmond, Va.

Mrs. Edwin H. Kinney, Christian Friendliness Secretary, Woman's American Baptist Home Mission Society.

Dr. G. Pitt Beers, executive secretary, The American Baptist Home Mission Society.

Rev. A. J. Muste, director, Labor Temple, New York.

Dr. E. H. Clayton, Wayland Academy, Hangchow, China.

Mrs. Howard Wayne Smith, president, Woman's American Baptist Foreign Mission Society.

Rev. Newton C. Fetter, minister to students of Greater Boston.

Dr. F. W. Padelford, executive secretary, Board of Education of the Northern Baptist Convention.

Dr. M. F. Ashbrook, assistant to the executive secretary, Ministers and Missionaries Benefit Board.

Dr. O. H. McDonald, pastor, Immanuel Baptist Church, Rochester, N. Y.

Dr. John W. Elliott, secretary, Christian Education Department, The American Baptist Publication Society (recently elected president, Alderson-Broaddus College, Philippi, W. Va.).

Rev. Joseph A. Cooper, field representative, Council on Finance and Promotion.

Dr. W. H. Bowler, executive secretary, Council on Finance and Promotion.

Dr. Charles Hatch Sears, executive secretary, New York Baptist City Society.

Mrs. Stella Ray served as registrar.

WHAT THEY SAID

The youth of Europe are marching. . . When will Christian youth in America begin to march—for Christ? It's time for us to do something to command attention for Jesus Christ. Marching alone is not enough; but why not use the drama of parades, marching feet,

QUESTIONS RAISED AND DISCUSSIONS BEGUN DID NOT STOP FOR MEALS. SENIORS AND FACULTY ARGUED AND TALKED EARNESTLY IN THE BIG DINING-ROOM ON THE TOP FLOOR

songs and banners to declare our faith in Christ as the only hope and Saviour for our world and so compel them to think of Him?—*Dr. Smith.*

The world is trying to live by a standard that is dead as a dodo—the standard of force. It is a fundamental denial of the stuff of which the universe is made.—*Mr. Hosie.*

No political arrangement of the world will succeed unless it is based upon a common *ethos* laid down by the Christian church.—*Dr. Poteat.*

Many of the Chinese Christians pray more fervently for the Japanese Christians than they do for their own welfare. —*Dr. Clayton.*

God gets along with so many more people than we can.—*Mrs. Kinney.*

There are two ways to get rid of the unworthy elements of life: one is to uproot them by sheer will-power, the other is to crowd them out by filling life with good things.—*Mr. Cranford.*

The Christian task is twofold: to build the world community by weaving cords that bind the hearts of men to Jesus Christ and thus to each other; and to teach people the principles of Christian growth through love, reconciliation, and the knowledge that the only hope of the world is Jesus Christ and belief in a God who conserves values.—*Dr. Poteat.*

Christianity must enable men to live in times of danger—*Mr. Hosie.*

On all of Manhattan Island south of Fifty-third Street and east of Sixth Avenue, there are only two Baptist churches that are self-supporting. All other Baptist work leans on the home mission societies for aid.—*Dr. Beers.*

Students are much more serious about religion than they have been for a long, long while.—*Mr. Fetter.*

The Christian faith defines the way in which people are to live together. The Christian believes four things about his faith: (1) that his loyalty to it is transcendant; (2) that its community is all-inclusive; (3) that human relationships must depend on consent, not on fear; and (4) that these beliefs are not alien to human life. The Christian's faith is a denial of all cynicism that human nature cannot be transformed to God-likeness.—*Dr. Poteat.*

Ellis Island is as important historically as Plymouth Rock.—*Mrs. Kinney.*

Fifty percent of the population of this country will never have the gospel brought to them except through some agency of the home mission societies.—*Dr. Beers.*

Baptists have never believed in education, comparatively; they don't believe in it now. . . Thirty-seven percent of our ministers are college or seminary trained; this compares with such figures as: Episcopal, 65%; Lutheran, 89%. The percentage of boys and girls going from Baptist homes to colleges and universities is relatively and tragically small.—*Dr. Padelford.*

The Christian business is to be concerned about folks. . . Whenever we look hard at people, we see their needs. . . A need *to* love is as great as a need *of* love.—*Mr. Cooper.*

Millions upon millions of Americans are living in the desperate need of "What am I going to eat tomorrow?"—*Mr. Hosie.*

The spirit of the Chinese Christians is typified by the hymn: "O Master, Let Me Walk with Thee."—*Dr. Clayton.*

Mrs. Fetter and I know of ninety-five marriages that began with meetings in our home, with three more in the near offing.—*Mr. Fetter.*

The contribution that the Baptist church will make to the world community is the strength of the Baptist church.—*Dr. Elliott.*

The three elements necessary to a real worship experience are relaxation, stimulation and imagination.—*Mr. Cranford.*

Christian missions are not failing! For instance, in 1927 a war involving China, Great Britain and the United States was forestalled largely by the efforts of the Christian missionaries and their comrades.—*Dr. Poteat.*

The city will be redeemed when the church of Christ breaks through to let men know that God is at the heart of their struggle; that God is in the agonizing struggle for an economic order of world brotherhood.—*Mr. Hosie.*

THE STUDENTS ATTENDING THE SEMINAR LISTENED INTENTLY WHILE DR. CLAYTON TOLD THE DRAMATIC STORY OF WHAT CHRISTIAN MISSIONARIES HAVE DONE IN WAR-TORN CHINA

The Department of Christian Friendliness wants every warm-hearted Baptist to number among his friends at least one person of foreign birth.—*Mrs. Kinney.*

Lieutenant-Governor Poletti (New York) is a Baptist because the home mission societies sent a missionary into Barre, Vt., years ago.—*Dr. Beers.*

All of us ought to insist that our churches more adequately prepare their youth for the college experience.—*Mr. Fetter.*

The church is a witnessing organization. . . The church is a fellowship of people who have had a common experience and who have put their resources together to share that experience more effectively with others.—*Mr. Cooper.*

If we can give a ministry that will get people back to reading and using the Bible, we will have been of great service to God. . . The Bible is considered by too many as merely a collection of great texts. . . How to know the Bible:

1. Know its great passages.
2. Know its great characters.
   (*a*) Who were they?
   (*b*) What was the background of each?
   (*c*) What was the problem faced?
   (*d*) What solution was found?
   (*e*) What was the individual's idea of God?
3. See it as the unfolding of the mind of God in the life of man.—*Mr. Cranford.*

We are living in eternity, not in a transient moment of time.—*Mr. Hosie.*

We as Christians have not "arrived" if we have only tolerance for one another. —*Mrs. Kinney.*

New York City's Nineteenth Police District, including Wall Street, is the richest in the world, yet it includes forty thousand bedrooms without windows; its rate of infant mortality is twice the rate of the whole city; for general mortality, thrice, and its incidence of tuberculosis four times that of the city at large.—*Dr. Beers.*

Young people are asking, "What difference does religion make to life?"—*Mr. Fetter.*

Join the church and serve the world! —*Mr. Cooper.*

We are living in a glorious age of transition, in which a new order is being born out of the agony of men.—*Mr. Hosie.*

We Baptists are not sending our proportion of young people to college. Our denomination stands at the bottom of the list so far as education is concerned. —*Mr. Fetter.*

There are no small churches. Any church in the Northern Baptist Convention can be as big as the world.—*Mr. Cooper.*

One of the best things for a good Sunday worship service is to go to bed early enough Saturday night. Many people come to church too tired to worship.—*Mr. Cranford.*

You do not grow by what you hear; you grow by what you do.—*Mr. Cooper.*

Sometimes we can put our courage at the disposal of others.—*Mrs. Kinney.*

The American Baptist Home Mission Society maintains a specialist in church building and building funds; he is available for consultation without charge by any church in the Convention.—*Dr. Beers.*

If you know of a young person who plans to go to college, write to the university pastor there.—*Mr. Fetter.*

How he (Jesus) did crack down on those who endured things as they were, simply because they wished to avoid the responsibility for change! —*Mr. Cranford.*

We have a political democracy largely nullified by the fact that we haven't an economic democracy.—*Mr. Hosie.*

You Get What You *PAY FOR*

POSTER No. 9

You pay $40,000,000 for a battleship fully equipped

OR

You could inoculate all the children of this country against diphtheria; it might wipe out the disease. Or you could build and equip five hospitals

Illustrations by Kreigh Collins

Aids to Discussion

By EVA RAW BAIRD

THE young people's meeting of today, to be satisfying and fruitful, must have two vital aspects: worship and discussion. In worship we seek God's guidance and endeavor to put our minds and hearts in tune with Him. In discussion we seek to give mutual help on the technic of Christian living. The value of worship is difficult to measure, but we may form some estimate of the worth of our discussions. Think back over the meetings of your organization during the last month or quarter and see whether or not some discussions seemed almost futile while others provided an incentive to action and an inspiration to service. What made the difference?

Like a legal document, every discussion group has the party of the first part and the party of the second part; in this case, the leader against the other members of the group. It goes without saying that close cooperation between the two will help tremendously. We know, too, that preparation on the part of all members insures a good discussion. No one can talk well about something to which he has given no thought.

These aids to discussion are not intended for some theoretical group who do all the things they should, but for your group, which from week to week probably includes members who have not prepared in any special way for the discussion of the Sunday evening lesson. While this lack of preparation on the part of members is to be deplored, it by no means is any reason for giving up the discussion method. The discussion should serve two purposes in our thinking; it should clarify the right and correct the wrong.

To speak of the right and the wrong of a question tends to divide a group into two camps. Then discussion becomes an argument. Undoubtedly, with some subjects this is unavoidable. But most arguments are unprofitable and unconvincing. There, the first requirement is to recognize when a discussion may become an argument. Many subjects lend themselves to a cumulative construction—what we might call the "how" themes. Take, for instance, the unavoidable question of peace and war. There seems to be no room for pro and con arguments here. Do we not all agree in our condemnation of war? The problem the world faces is how to create peace. Here we have room for each member of the group to contribute constructively to the discussion. No one will seek to refute the argument of another, but all will attempt to build up a vital idea in which we all believe. The same kind of discussion may grow out of so simple a theme as young people's recreations. Look through your current list of topics and see how many of them might be considered as "how" problems.

The leader should lead a discussion. He is more than a presiding officer standing behind the group to keep the discussion clear. He must make adequate preparation, deciding first of all the objective of the lesson. Any leader who sets out for nowhere probably will arrive there.

The leader should start the discussion by stating the case. Discussions often fail because several individuals begin to talk about different things. The leader must steer these people back to the main theme and fill in the background that has produced the question under discussion. This background may be gathered from the available material in the weekly story-papers, from denominational periodicals and from general knowledge. The leader must introduce this material to the group; therefore, he must present it in an interesting manner. We know of no quicker way to kill a meeting than for the leader to start a discussion by *reading* the lesson notes. Make them your own and talk to your crowd. Occasionally some statistical report or quotation may be read, but generally speaking the leader should conduct the discussion with nothing more to refer to than a few brief notes and his list of questions.

Stanley A. Gillet

THE NEVER-FAILING BROOK.—*Goldsmith.*

The questions are of utmost importance, for the discussion will grow out of the answers. One question should lead to another, and often out of an answer given by some member will grow questions of which the leader himself has not thought. It takes some wisdom to know how far to let a discussion wander from the leader's original plan. But so long as your discussion seems thoughtful and constructive it is worth continuing.

To avoid confusion, the leader should retain the guidance of the discussion. If the leader permits the subject to slip from his hands, there is always danger of side conversations starting up and bringing the meeting to a standstill. This does not mean that the leader must dominate the discussion. He knows his objective, but he cannot be arbitrary as to the method of arrival. The longest way around may be the shortest way home.

The whole point of the discussion method is to make members think. The most serious thinking may break occasionally in a flash of humor and a hearty laugh may brighten the discussion. But be wary about wisecracking. Take care that your crack *is* wise before you spring it. No meeting is helped by flippancy.

That young people all over our land are meeting in discussion groups is a healthful sign. Where another generation glorified God in witnessing to the reasons *why* they were Christians, the modern tendency is to make a study of *how* to be Christians. Such an emphasis challenges the best of mental power that youth has to offer. "Thou shalt love the Lord thy God with all thy mind."

Books on Discussion

Methods of Conducting Forums and Discussions, by R. L. Ewing, (Program Papers, No. 3). 43 pages, in outline form. Price, $1.00.

The Why and How of Group Discussion, by H. S. Elliott. A brief treatise on discussion procedure in a group. 56 page. Price, 25 cents.

Creative Discussion, The Inquiry. 42 pages. Price, 35 cents.

Clear Thinking

By GEORGE M. DODSON

RUTH sits down to write a note to a friend. She covers a full sheet of paper, and still the friend will have only a hazy idea of what Ruth actually intended to say. The whole thing could have been summed up in a single sentence such as, "Some of the girls cannot go to our meeting this Friday evening, so we shall postpone it until Friday of next week." Ruth's trouble is that she does not think clearly and so cannot write concisely.

Marie has a slightly different problem, arising from the same trouble. She can never expect a full, satisfactory answer to her questions. She never decides in advance exactly how to word her questions to cover the whole subject; naturally, she receives only part answers. People who give her information are doing the best they can under the circumstances, because by withholding part of the inquiry, she has handicapped the person trying to answer. Perhaps some time Marie will learn that only whole questions bring whole answers and that wording even simple inquiries is an art.

How shall we go about learning this art of clear thinking and concise writing and speaking? There are several methods, all so interesting that they seem like games.

One of the best ways is to practise writing telegrams, although you may seldom have occasion to send them. Try condensing thoughts into the limits of a ten-word telegram. You will be surprised how much can be said clearly in ten words, once you learn to cut out the unnecessary elements. You will agree that few games are so fascinating and none so worth while.

Another method is to try writing descriptions of objects and events so that other persons can understand them. Instead of avoiding such efforts in your personal letters, deliberately make them. Write a description so accurate that your friend will actually "see" through your eyes the thing that attracted your interest.

When making telephone calls, plan your first complete sentence in advance. Did you ever notice how few persons can start a telephone conversation intelligently? That is because they had given no thought to what they would say, or to how they would say it, until the person they called answered the phone. Planning in advance your part of a conversation is a convenience to you and to the person you call. To do so necessitates learning to think clearly.

Giving directions to lost motorists or to strangers is a stumbling-block for many individuals. Only ask the person who has done much traveling and he will tell you how difficult it is to find some one who can give accurate directions even when he has full information. Practise in your mind how you would tell a stranger to reach various points in your community and when the occasion arises, you will be prepared. More than that, you will have developed the knack of giving directions; you will have taken a long step toward leadership in later life.

If Ruth and Marie would spend a bit of time working on some of the plans suggested above, soon they would be able to think more clearly, write more concisely and ask questions that deserve and receive satisfactory answers.

YOU'LL LIKE THESE PLAYS

ONCE UPON A CHRISTMAS, by Alice Chadwicke. A one-act modern play, published by Samuel French, New York, 1939. Price, 35 cents. Time, one-half hour. Characters: Seven women.

The entire action of the play takes place in the living-room of the Brookfield household in a medium-sized New England city on Christmas.

This strange play deals with the miraculous Christmas Eve healing of a sick girl, the restoration to happiness of a family grown cheerless, and the relenting of a hard-hearted woman. All this is brought about by the intervention of a remarkable individual known as Dr. C. Spirit. The whole development of the play is amazing and we are not sure that every group attempting its production will succeed in portraying what the author had in mind. We, ourselves, are not sure what the author intended to convey, so for that reason we do not recommend this play as heartily as some others we have presented.

ALLELUIA, by Katharine Kester. An Easter choral-play in two parts, published by Samuel French, New York, 1939. Price, 35 cents; royalty, when presented by amateurs, $5.00. Characters: Fourteen men, four women, one child, men and women of Judea, soldiers of Herod, two priests of the Sanhedrin, choirs.

The action of Part One takes place on the road near Jerusalem, on the day of the crucifixion; Part Two portrays a spot in the vicinity of the tomb, at dawn three days later.

This author has presented something different in the way of an Easter drama. Saradan, a man who has tried to pattern his life after the Christ, attempts as a last service to carry the cross for the Master. As a reward he is stoned and sinks toward his own death. On the Resurrection morning, Saradan sees the Light break from the tomb and prophesies the founding of the Christian Church. The play ends on a triumphant note with the vision of Saradan's immortality and the deathlessness of humanity in Christ.

As is customary with the plays of Samuel French, full and explicit directions are given for staging, costuming and accompanying musical effects. This play should prove highly satisfactory to the dramatic groups that desire something to present in the church auditorium on the evening of Easter Day, for it has all the worshipful attributes of a real church service.

BELOW THERE LAY A FAR-EXTENDED SEA, ROLLING IN FEATHERY WAVES.—*Percival.*

HELPS FOR THE LEADER

of the Intermediate Society

JULY 2

HOW BE PATRIOTIC IN A CHRISTIAN WAY?

By Dorothy E. Claypool

Scripture Lesson
Matthew 22: 16-22; 1 John 3: 11-18

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *Teens* of June 18, page 94. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together.

Prepare an Outline

I. INTRODUCTION. Some people think patriotism can be felt by persons only who were born in a country.

II. DISCUSSION.
1. *The Meaning of Patriotism.*
   A. The dictionary definition.
   B. The definition from real life.
   C. Walter Myers' definition.
   D. Patriotism that Jesus would approve.
2. *Demonstrating Christian Patriotism.*
   A. Men who refuse to go to war.
   B. Citizens who try to correct evil conditions in the land.
3. *Qualities that a Christian Patriot Needs.*
   A. A fund of information.
   B. Fairmindedness and clear sight.
   C. Ability to stand firmly for strong convictions.

III. CONCLUSION.
1. Boys and girls of today need to prepare for world citizenship.
2. What can our group do toward such an end?

Questions for Discussion

When you say a person is not patriotic what do you mean?

Is there a difference between being a patriot and being a Christian?

How would you define Christian patriotism? Does this definition imply that the Christian has a duty to bring about certain changes in our social order—for example, elevation of the standard of living, banishment of racial inequality, and the like?

Additional Statements

Real patriotism is not a willingness to die for your country, but a willingness to give your time, money and thought for your country.

If you would take the time you employ in drilling and wearing gold braid and a sword, and employ it instead in interesting yourself in political conditions in your community, you would be exercising a greater patriotism. Patriotism is not a military thing, a thing to be paraded and enjoyed luxuriously; it is an every-day thing that can be demonstrated by the extent to which you engage in improving the social conditions around you.—*Adapted.*

JULY 9

WHAT SHALL WE DO WHEN WE HAVE NOTHING TO DO?

By Dorothy E. Claypool

Scripture Lesson: Proverbs 19: 23-29

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *'Teens,* of June 25th, page 102. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together.

Prepare an Outline

I. INTRODUCTION.
1. *Things That Make Us Happy.*
2. *The Value of Creative Hobbies.*

II. DISCUSSION.
1. *Types of Hobbies* (Individuals).
   A. Collecting.
   B. Creative.
2. *Leisure-Time Activities for Groups—Clubs.*
3. *The Why of Leisure-Time Activities.*
   A. To develop interests and skills that will offset daily work.
   B. To learn as much as possible.
   C. To build friendships.
4. *How to Choose a Hobby.*
   A. Look for something that interests you.
   B. Consider the cost.

III. CONCLUSION.
1. *Leisure-Time Activities Benefit the Individual.*
2. *They Benefit Society.*
   A. They reduce crime and insanity.
   B. They improve the standards of the community.
3. *What this group can do to sponsor an adequate recreation program in our church.*
4. *What our church can do to promote a recreation program in our community.*

A Hobby Exhibit

Two weeks in advance of this meeting begin plans for a hobby exhibit in the meeting-room. Appoint several members who will collect the materials, arrange them for presentation, and assume responsibility for their protection while they are in the hands of the group. Ask each member of the group to display or reveal in some manner his favorite leisure-time activity. With these hobbies around on display, the leader can draw on them for examples to prove the points he may want to make in the discussion.

JULY 16

ADVENTURES WITH GOOD BOOKS

By Margaret I. Chism

Scripture Lesson: 2 Kings 22: 8-13

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *'Teens,* of July 2, page 110. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together.

Prepare an Outline

I. WHY READ?
1. To find out things.
2. To pass the time.
3. For pleasure.
4. To discover beauty.
5. For self-improvement and growth.
6. For experience.

(Enlarge the list and evaluate each reason.)

II. WHAT TO READ.
1. Books about the physical world.
2. Books about the world that used to be.
3. Books about people.
4. Books about the invisible world.

(As the discussion progresses, ask the members of the group to list under each of these four headings certain standards for books of that type.)

Formulate Questions for Discussion

Keep the discussion informal and enjoyable, but aim to have the group set up certain high standards for their future reading.

After the discussion and comparison of books dealing with the physical world that members of the group have read, let the group set up various requirements for this type of book.

How can books about a past age help one to understand and appreciate the present age? Does a knowledge of the world as it used to be enrich life? Does it make any difference whether or not one knows anything about the world as it used to be? What interesting persons have members of the group met through books? Call upon individual members.

What is the value of books that reveal the invisible world? Are there any means of access to the invisible world other than books? How do books about the invisible world affect the reader? Do they change him? Help him to grow? How? Do they make him more sensitive to life about him? Does the Bible provide adventures in the physical world? In the world that used to be? With people? In the invisible world? Ask the members for examples of each case.

What should one know about the writer of a book on the Antarctic? About the writer of a book on insects? What should one expect of modern writers who seek to portray life as it was lived in a past age? What special abilities should belong to the writer who attempts to introduce his readers to people? To a writer who interprets the invisible world?

JULY 23

CHRISTIAN FRIENDSHIPS

By Dorothy E. Claypool

Scripture Lesson: John 1: 43-49

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *'Teens*, of July 9, page 118. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together.

Prepare an Outline

I. Introduction. Definitions of friends and friendship.

II. Discussion.
   1. *Forming and Keeping Christian Friends.*
      A. What Jesus did and said.
      B. What Paul did and said.
      C. How David and Jonathan maintained their friendship.
      D. Christian friends today.
   2. *The Problems of Friendship.*
      A. Must I do what my friends want me to do?
      B. Should a Christian make friends indiscriminately?
   3. *The Outreach of Christian Friends.*
      A. How Peter was changed as a result of his friendship with Jesus.
      B. Things we do today because we know Jesus and his teachings.
      C. How can our friendship affect others?
   4. *The Purpose of Christian Friendships.*
      A. To enrich the lives of one another.
      B. To strengthen our Christian faith.
      C. To help to extend the kingdom of God on earth.

III. Conclusion.
   1. *A Summary.*
   2. *What does all this mean for us?*
   3. *Where do we go from here?*

Additional Material

Making Our Friendships Christian, by Roy A. Burkhart, Keystone Course XI, Part 2, contains a great deal of material that would make this discussion extremely valuable. You probably will find a copy in the senior department of your church. If it is not available, send to The American Baptist Publication Society and secure a copy. Price, 35 cents.

JULY 30

STANDARDS FOR CHRISTIAN CONDUCT

By Dorothy E. Claypool

Scripture Lesson: Romans 14: 7-13

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *'Teens*, of July 16, page 126. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together.

Prepare an Outline

I. Introduction. Definition of terms.
   1. *Conduct.*
   2. *Christian Conduct.*
   3. *Standards.*

II. Discussion.
   1. *What Are Your Standards?*
   2. *What Is the Christian Standard?*
      Jesus' way of living.
      Paul's way of living.
      The way of life practised by those we admire.
   3. *Is This Standard Too High?*
      A. Some say "yes." Oriental intellectuals say that it cannot be followed and cite western civilization as an example. Many people in the western world say that Christianity has no place in the hard business of making a living.
      B. Some say "no." The lives of the finest people you know bear evidence.

III. Conclusion.
   1. *Summary.*
   2. *What Shall Our Group Do About It?*

Questions for Discussion

Jack had come to the city school from the country. In the village school he had gotten along very well and everyone was proud of him. In the city school he was only one of many boys and girls who received high grades. No one paid much attention to him. Suddenly Jack began to be noisy and bossy on the playground. He bragged to anyone who would listen about the work he had done before he came to the city. What had happened to Jack? Could the boys and girls who played with him help him to correct his faults and achieve his former high standard of living?

Some Christian American boys and girls were talking to a Chinese youth who had lived in America only a few months. All of them were discussing the merits of Christianity for the benefit of the Chinese boy. Suddenly the Chinese boy replied:

"You may say these things are so. It may be that Christians do not lie and cheat and steal. But since I have come to America I have seen business men who go to church doing things that do not seem right. I have seen some of the boys and girls in our school lie and cheat. How do I know what to believe? I do not think I will become a Christian yet."

"But those people are not really Christians," responded one of the girls.

"No?" came from the Chinese boy. "But *they* say they are. How can I know?"

If people from foreign lands misjudge Christianity because of things that we say or do, whose fault is it? Can we do anything to prevent such a mistake?

HELPS FOR THE LEADER

of the Senior Society

JULY 2

WHY WE PROTESTANTS BELIEVE IN DEMOCRACY

By Milton C. Westphal

Scripture Lesson: Acts 6: 1-6

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *Young People* of June 18, page 189. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together.

In this topic you have an opportunity to arouse a discussion-interest by suggesting the possibility that some so-called Protestants might not be convinced that democracy is the best plan for government or society. The following outline may help you to prepare an introductory address along that line.

I. *Historically, Protestantism has not always been motivated by a love for democracy.*

1. The Church of England under Henry VIII broke away from Rome in order that the king might become supreme in religious authority as well as in secular authority.

2. The success of the Lutheran Reformation was largely due to the support of German princes who desired to enrich themselves by the seizure of Roman Catholic property within their realms.

3. The Reformed Church on the continent of Europe, under the leadership of John Calvin, and the Presbyterian Church in Scotland, under the leadership of John Knox, were dominated by the interests of wealthy middle-class business and professional men who had little conception of what democracy means.

4. The more democratic religious movements, like those of the Quakers, the German Pietists, the various kinds of Baptists, the Congregationalists, experienced no end of opposition and persecution from Protestant brethren.

II. *Some of the Protestants we know personally reveal by their freely expressed opinions that they are not convinced that democracy is the best possible kind of government.*

1. The American Protestants who defend the policies of Mussolini and Hitler as being highly desirable as a means of advancing a nation's welfare.

2. The people who advocate that the right to strike be abolished by legislation.

3. The citizens who feel that any federal or state plan of work relief is a step in the direction of national socialism or even communism.

4. The taxpayer who never ceases to rebel against what he terms "the legalized robbery" of the law-abiding citizen.

Questions for Discussion

What effect did the official state religion have upon recent political and social history in Mexico, in Russia and in Spain?

What motives inspired the first amendment to the Constitution of the United States to read "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof"? Give reasons why you think this declaration is in keeping with the spirit of the New Testament.

Do Protestants help the cause of democracy when they bitterly oppose the election of Catholics or Jews to public office?

Additional Material

Democracy will fail—

When Christians show an indifference to the political affairs of the country.

When Christians sit back and permit the school systems to become tools in the hands of corrupt grafters.

When Christians accept easily the influenced comments of the newspaper, the radio and the motion-picture—all agencies for propaganda.

When Christians feel that they are "too busy" to find out the facts about social and economic problems.

JULY 9

RECREATION FOR ENRICHMENT

By Helen Goodrich Mastin

Scripture Lesson
Colossians 1: 9-18; 3: 17

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *Young People* of June 25, page 197. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together.

Outline of Discussion

I. *Leader's Talk* (See material in *Young People*).

1. Comments on the Scripture Lesson.
2. What is recreation?
3. How can we work our own standard of recreation?

II. *Short presentations of the four phases of enrichment by four persons vitally interested in recreation.*

1. Enrichment in Wisdom (mentally).
2. Enrichment in Stature (physically).
3. Enrichment Spiritually.
4. Enrichment Socially.

III. *Discussion of each phase.*

Young people should be encouraged to formulate their own questions to use as a standard for testing recreation activities. A secretary should be appointed to keep a list of the questions to be read at the end of the discussion and to be kept for next Sunday's meeting.

1. Does it help to build character?
2. Does it cultivate a taste for good reading, music and entertainment?
3. Does it give us healthy physical exercise?
4. Does it leave us refreshed and not fatigued?
5. Is it consistent with the ideals of our church?
6. Are we better persons for having had a part in it?
7. Does it give us a chance to make new friends?
8. Does it teach us how to live together more gracefully?

IV. *Actual testing of recreation activities by standard set.*

Provide each with paper and pencil. Ask each to choose a type of recreation which he wishes to test. Give a few moments to follow through and arrive at a conclusion as to possible enrichment. Encourage the testing of all recreation in which the young people are participating.

V. *Concluding remarks by the Leader.* (See material in *Young People.*)

VI. *Announce next Sunday's topic and ask each to come with some definite ideas about "Building a Church Recreation Program."*

Worship Suggestions

After the Leader's talk and after each presentation, use appropriate hymns. (See *Hymns for Creative Living.*)

156, "When Thy Heart with Joy O'erflowing" (1st and 4th stanzas).

142, "The Body, Lord, Is Ours to Keep" (2d stanza).

124, "Now in the Days of Youth."

140, "Lord of Health, Thou Life within Us" (2d stanza).

143, "God of Our Youth to Whom We Yield" (Closing Hymn).

Thoughts for Prayer

Give thanks for joy which comes from acknowledging God. Ask for Christ's presence in all our good times together. Seek guidance in the abundant life, the giving of joy, and in walking "worthy of the Lord." Make the Psalmist's declaration your own, "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalm 16: 11).

Read Helpful Books

What Men Live By, by R. C. Cabot.

Character Building through Recreation, by Kenneth L. Heaton.

Play in Education, by Joseph Lee.

Work, Play and Gospel, by Malcolm Spencer.

Handy, Loose-Leaf Manual, by L. Rohrbough.

A complete list of 300 books on social recreation and closely related subjects can be found in Section W of *Handy*, edited by Lynn Rohrbough.

JULY 16

BUILDING A CHURCH PROGRAM OF RECREATION

By Helen Goodrich Mastin

Scripture Lesson
1 Corinthians 12: 1-14

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *Young People* of July 2, page 205. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together.

Outline of Discussion

Leader's Talk (See material in *Young People*).

1. *Comments after reading the Scripture, 1 Corinthians 12: 1-14.*

a. Recognition of social life as a privilege.

b. Emphasis placed on "Oneness in Christ."

c. Qualities needed in building a church program of recreation are spiritual gifts.

2. *The Aim of Church Recreation.*

Draw definitions from the group before presenting the material given in *Young People.*

3. *Whose Responsibility?*

This topic might be considered by one individual who has made a study of the local situation, giving the facts of the way this problem is being solved locally and better ways in which it could be solved.

4. *The P's and Q's of Church Recreation.*

This phase can best be presented by the use of a blackboard drawing. Place one large P along the side and then fill in as each P is presented: 1. Properties. 2. Plans. 3. Preparations. 4. Publicity. 5. Promptness. 6. Program. 7. Prayer.

5. *Types of Church Recreation.*

Church recreation can be divided into four groups. A discussion of each of these groups is worth while. Here again the blackboard may be used and the various activities written under their proper headings:

a. For mental enrichment.
b. For physical enrichment.
c. For spiritual enrichment.
d. For social enrichment.

6. *Conclusion.*

a. The benefits (listed in *Young People*) which come from a well-developed recreation program in a church can be hectographed and a copy given to each member. Divide the group into two parts and ask them to read responsively the various points, all joining together in reading the tenth point, "The unreached young people will be attracted to associations that will lead them to a vital relationship with Christ and the Church."

A Project

All who are interested should be invited to build a recreation program for the local church and give it the proper authority. With these suggestions in hand a splendid program can be planned for the coming year in the local church.

Worship Suggestions

Use appropriate hymns (See *Hymns for Creative Living*).

93. "God, Who Touchest Earth with Beauty."

130. "Just As I Am, Thine Own to Be."

135. "Give of Your Best to the Master."

138. "Living for Jesus."

155. "These Things Shall Be—a Loftier Race."

Appropriate Prayers

Prayer for Friendship, page 186.

"For Radiant Youth," by Mrs. J. M. Dawson, page 188.

"A Balanced Life," by Harry Emerson Fosdick, page 188.

JULY 23

GOOD TIMES IN THE HOME

By Edwin T. Dahlberg

Scripture Lesson:
Prov. 22: 6; Deut. 4: 9, 10; Ps. 101: 2

This topic offers a splendid opportunity for a very personal and practical type of meeting. Be ready to suggest various pleasure areas of the family, such as vacation and camping trips, indoor games and hobbies, music, Christmas and holiday enjoyments, table conversations, family worship, etc. It may be that some young people have come from unhappy homes, or have never thought of their own families in connection with their pleasure. This sharing of experiences may open their eyes to the possibilities in the best family life.

Prepare an Outline

I. Reasons for Discussing This Topic.

1. We spend more time at home than anywhere else.

2. Many young people think of pleasure only in commercialized form.

(*a*) The commercial interests strive more and more to make the individual a spectator.

(*b*) The individual finds it easy to slip into the rôle of a looker-on, but participation is much more fascinating.

(*c*) Strangely enough, idleness seems to breed evil actions.

3. Pleasure in its finest form needs the factor of religious joy as its main element.

(*a*) Who are the happiest people you know—those who have a vital Christianity or those who have no religion at all?

(*b*) Is it fair to describe Jesus only as "a man of sorrows and acquainted with grief"? How is he described in Matthew 5: 1-10; Luke 2: 10; John 10: 10; John 15: 11?

(*c*) On the basis of the truly Christian spirit, is it possible to engage in a type of family worship that you could call "a good time"?

II. Home Conditions That Tend to Discourage Good Times.

1. Poverty and bad housing.
2. Apartment dwellings.
3. Too much privilege.
4. Sin and drunkenness.
5. Lack of religion and faith in God.

III. How to Bring Happier Times in the Family.

1. Plan a more adequate family schedule.

2. Bring a spirit of fun to family routine.

3. Introduce family worship.

Questions for Discussion

1. Which do you think results in the greatest harm to society—a divorced family, or a family that keeps on living together in spite of deep-seated hatred and tension?

2. What changes will come into the life of the home as a result of the teachings of Jesus?

3. What are the chances of happiness in a home made up of a young married couple and an older married couple? Of a couple who go to their wedding surrounded by an odor of liquor? Of a couple whose marriage has been arranged by their parents? What are the prospects for happy home life in an interracial marriage?

4. Which has more value: a free, personal play-life for children, or a play-life in which parents and children mingle in a friendly way?

5. Is it possible for real happiness to come to the family group made up of several who have differing religious convictions—for example, a Catholic, several conservative Protestants and a Christian Scientist?

6. State what you believe to be the chief difficulties in building a home on the basis of the wife's employment outside. Can a home be truly happy if the mother has an earning capacity superior to the father?

Bibliography

Growing Together in the Family, by Leland Foster Wood.

Fireside Talks for the Family Circle, by Albert W. Beaven.

The Home Beautiful, by Mary M. Chalmers.

Finding the Trail of Life, by Rufus M. Jones.

Popularity, by Regina Westcott Wieman.

Solving Life's Every-Day Problems, by James Gordon Gilkey.

"The Children's Hour" (a poem), by Henry Wadsworth Longfellow.

Plays on Home Situations

"Bread." Price, 35 cents.

"Blue Glasses and Harmony." Price, 15 cents.

Appropriate Hymns

(See *Hymns for Creative Living*):

30, "Our God, Our Help."

60, "Love Divine."

71, "Gracious Spirit, Dwell with Me."

97, "Temper My Spirit, O Lord." (May be sung as a solo.)

150, "O Brother Man, Fold to Thy Heart."

Appropriate Scripture

"The Lost Son," page 168.

"A Father's Instructions," page 170.

JULY 30

THE BEAUTY OF THE COMMONPLACE

By Edgar C. Smith

Scripture Lesson
Matthew 6: 26-30; Psalm 147: 1-9

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *Young People*, of July 16th, page 224. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together.

Many of the commonplace objects in which beauty is to be found could be brought right into the meeting. Why not do that? Assign to committees or individuals various types of commonplaces to gather and bring: flowers (especially wild flowers, since it was to them Jesus pointed), stones and rocks, leaves, plants, etc. Commonplaces which cannot be collected could be observed and reported, such as birds, insects, character-and-conduct beauty, etc. In other words, this meeting will be more interesting and profitable if it is preceded by actual experiments and efforts to discover beauty in the commonplace. A little museum of natural history, or picture gallery, with photographs, specimens, etc., could be set up and make a pretty as well as an interesting setting for the meeting.

An easier way, of course, would be to have a general discussion of the topic from memory and opinions. Or a speaker, competent to point out commonplace beauty to young people not trained to see it, could be secured. One caution, however: do not let the meeting become merely an exchange of ideas about natural beauty. Drive home the lesson that sensitivity to beauty is a means to the growth of spiritual resources. Here are a few questions which may help you to do this.

Questions for Discussion

Name some of the beautiful ideas and lessons which Jesus drew from commonplace occurrences and objects.

Is it true that America has lost a love for beauty, as some one has declared, and that this is the cause of many of our social evils? And do you agree that "only by the recovery of beauty can Christendom itself be recovered"?

What if we lived in a world where there were no artists or thoughts of art, beauty, design, color, etc.?

What is the value of craft work in Christian education so far as developing an eye and taste for beauty is concerned?

Do you think that Jesus, as a carpenter, was an artistic workman?

Does modern advertising help people to see beauty in the commonplace?

Do beauty contests lift or lower standards of beauty? Are they helpful or harmful?

What is being done by railroads, canal lock-tenders, garden clubs, etc., to hide or transform the unbeautiful? What could your society do to help beautify your community?

What is a colorful life?

How can we all be artists of character?

Is beauty, by itself, a sufficient dynamic influence in our lives? Study the significance of these lines in the hymn, "From Greenland's Icy Mountains":

"What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile."

Helpful Reading for the Leaders

Royden, *Beauty in Religion.* (Chap. "Beauty in the Commonplace.")

Holborn, *The Need for Art in Life.*

Bible, the Book of Job (Moffatt's translation).

Magazine articles (see "Guide to Periodical Literature" in the public library. Caption "Esthetics").

Suggestions for Worship

(See *Hymns for Creative Living*):

30, "Our God, Our Help" (for the beauty of its dignity. Augustine Smith believes it should be sung exceedingly slow, with the mind image of a great cathedral supported by massive towering pillars).

59, "There Is a Green Hill Far Away" (for the beautiful simplicity of its words. Written originally for children. "He died to make us good; we must love him, too; and try his works to do; etc." How beautifully simple!)

32, "Fairest Lord Jesus." (Of course this one, for the meeting *must* bring out the beauty of character, and of Jesus as its highest expression.)

93, "God Who Touchest Earth with Beauty." (Sung as a closing prayer, it is perfect in its fitness.)

34, "For the Beauty of the Earth."

36, "This Is My Father's World."

128, "I Would Be True."

146, "O Beautiful My Country."

183, "The Summer Days Are Come Again."

Responsive Reading. Page 178, "The One Thousandth Psalm."

Unison Prayer. Page 187, "Thanksgiving for the World."

Adult Leader

Encouragement for Your Teaching

By RAY M. JOHNSON

CHEER up! If you sometimes feel tired and discouraged, remember that every one who has undertaken this job of teaching has felt the same way—at times. You have only to look in any one of five directions to discover reasons for encouragement.

Look Beyond the Present

Progress in the growth of Christian personality is slow; we may as well admit it. Man, unlike lower forms of life, does not reach maturity over night; and spiritual maturity comes even more slowly than does physical growth. God wisely has planned for us a long period of infancy and dependency in the family, and that very fact gives the greatest teaching opportunity. "First the blade, then the ear, then the full corn in the ear." In between those clearly marked stages there will be long periods when we can make scarcely any progress, and when we shall need courage and patience to stay at the job of teaching. But the growth will be going on.

At a workers' conference recently, a superintendent reported: "Our pastor has conducted in our church a 'pastor's class.' It was highly successful and brought to the children and young people who attended it many new insights into the meaning of the Christian life. This happens year after year in our church, and is perhaps one of the best things we do. Through the year the Sunday school lays a foundation of religious teaching. Then comes the 'pastor's class,' in which the teaching is summarized and the commitments are made."

How true! That superintendent was taking the long view of religious education. Many teachers, over a long period of time, had worked with those same young people, and possibly had become discouraged because of their seemingly slow progress. But here was, rather suddenly, a culmination of their teaching. In most cases, the decisions reached in that "pastor's class" could not have been reached apart from that groundwork of Christian teaching; in the remaining cases, a certain depth and breadth of Christian experience would have been lacking.

A minister who has been pastor in a pioneer community for thirty-three years recently told the writer about the increased interest in religious matters shown by the men. When he went to that community hardly a man ever attended church. They would bring the women and children to church, but they themselves would remain on the outside until the services were over. Now the work of the church has strong adult support, particularly from the men.

Results do come, even though slowly. By taking this longer view of religious education, we may learn to work with a quiet and confident spirit. We may be sure that we are doing our part in the on-going purposes of God.

Look at Individuals

Sometimes we become discouraged because we have been looking at pupils in the mass. We see them as a sort of group—immature, irreverent, uninterested in religion. That group or mass is made up of individuals who differ widely. Each, in his or her own way, is making a discovery of God's wonderful world. Perhaps this last week Ellen learned for the very first time the deep joy of doing in her home some helpful thing without being told. Perhaps Arthur, for the first time, stood alone under the stars and felt the strange tingle of belonging to a beautiful universe. The good teacher can be aware of some at least of these emerging religious experiences in the lives of individual pupils, and that awareness will lift him above all discouragement.

Hear these teachers speak: "Three of my boys recently accepted Christ as a personal Saviour," said a teacher in a rural school.

"We had a successful vacation church school, and it was thrilling to note the new understanding which the boys and girls gained of religious matters." This teacher mentioned by name several boys and girls in particular.

Another teacher, with shining eyes that indicated the joy in her heart, said: "Several young people in my class have sought me recently; they want guidance in making their lives count for the most."

Study Your Community

Look into your community, and it is likely that you will see Christ at work there. A minister who had come to understand and to appreciate this point of view made this significant comment: "If we confine our observations entirely to the formal and traditional activities of the church school, there may be in our minds some question as to whether or not we are moving forward; but we see in our community many evidences that the spirit of Christ is finding expression through many character-building agencies."

Temperance education offers a good illustration of how the things for which the church stands are being taken up and accomplished today. One superintendent said: "We are promoting temperance education throughout the county, getting all the character-building agencies, as well as the churches and Sunday schools, to join. We now have more than thirteen hundred young people enrolled, and this encourages us to believe that we are raising here in this county a sober generation."

A mother of two teen-age boys said: "Our community has found a Christian scoutmaster, so we are assured of the right influence around our boys. The boys respond to his program, and we parents have confidence in his contribution to the character of our boys."

Here is one of the significant new discoveries of our day—that the task of building Christian character is *one* task, and that all who teach, whether children, youth, or adults, may share in it. It is a mark of the vitality of our religion that its spirit has been extended so effectively outside church walls. All of us are encouraged by this fact.

Look at Communities without Churches

Consider, in imagination, what your community would be like without its churches. Many of us have deplored over-churching; we have felt rebuked by the many church spires sticking up from some tiny village. But not long ago I visited a large number of communities that were entirely unchurched; where no church spire at all directs one's eyes skyward and above the drab community life; where the people are dependent for religious services upon the irregular visits of a Sunday school missionary, or upon the coming of a "gospel wagon,"

either in the form of a sheep-herder's chuck-wagon or in the form of an auto trailer. You would not want to live in one of those unchurched communities.

Yet you can make your own an unchurched community. You can do it by ceasing to support the churches where you live. Faithful work and faithful giving, on the other hand, will keep the churches going. To be sure, the mere maintenance of an institution is not in itself either thrilling or sufficient; but to have a share in keeping alive and vital that institution which best stands for Christian living ought to lift anyone above discouragement.

Look at the Past

We often look at the past, the "good old days," and feel that the present contrasts unfavorably with it. That's discouraging. But when we are willing to view the past with the same critical scrutiny which we turn so mercilessly upon the present, we generally find encouragement for today.

A mother who teaches a class made up of boys and girls of high school age said: "The thing that encourages me most is the understanding of religious matters which I find among the young people; it is so far above our understanding at their age. We, as young people years ago, had religious experiences, but the young people of today have those experiences plus a better understanding and appreciation of religious matters."

A young professor in a small college had this to say: "I have recently agreed to teach the young men's class at our church. Those fellows have definite spiritual vitality—far more of it, it seems to me, than my generation had at the same age. They continually challenge me to better living."

All the above illustrations have emerged from recent conferences in which those engaged in teaching have sought to share their courage and to report their victories. It is significant to note that of the whole group who participated in these conferences, only one superintendent mentioned the success of the institution as such. He said: "We are out of debt at our Sunday school and are encouraged because of that." Good cause for rejoicing, too, particularly when, as in this case, the school becomes able to expand its program and to purchase more study material for its pupils. But all the others spoke of accomplishments, not institutions; of projects and achievements, not agencies. For while this organization or that may outlive its usefulness, God's work goes on; and by fixing our eyes upon its progress we have another means of finding and holding a high courage for our Christian tasks.

Bible Study and Present-Day Problems

By CHARLES P. MacGREGOR

Pastor, First Baptist Church
Penacook, N. H.

THE lesson for the Men's Bible Class that Sunday had to do with the time when Isaiah, with his son, Shear-jashub, went out to meet King Ahaz, as the latter examined the water supply of Jerusalem in anticipation of a threatened siege. The teacher had spent some time in relating the events leading up to this incident and in telling the story itself; finally he arrived at Isaiah's expostulation—the prophet's urging that the king should put his trust in God rather than in an adequate water supply and other military preparations.

At this point someone suggested that it would be a good thing if Bible classes generally thought less about ancient kings and more about modern problems. A class member arose and said: "I'm tired of hearing so much about Moses, and Samuel, and Isaiah, and Daniel, and so little about what America needs today. We talk much about ancient Jerusalem, and scarcely ever mention conditions in our own city." When he had finished, several persons applauded.

Another class member arose and said: "Why discuss Israel's armament problem and forget that America has a similar problem right now? Why approve of Isaiah's urging King Ahaz to trust in God while we as a nation continue to put our trust in the armaments we are building up?"

Yet another member declared emphatically, "King Ahaz was no worse than our mayor. Think," said he, "of what the mayor is allowing to go on in our city government. I move that tomorrow night we go as a body to see the mayor and that we insist that he do something to stop the graft in connection with the building of the new bridge."

Accordingly, nearly one hundred men assembled next evening in the mayor's office. He saw at once that they meant business, and promised the needed reforms.

The following Sunday the class discussed other phases of civic maladministration. The next night they went to the office of the chief of police, and made him acknowledge that he had been lax in the performance of his official duty. He, too, promised reforms, and the men informed him that they were going to see to it that these reforms were carried out.

Some time later it was discovered that certain safety regulations regarding the operation of motion-picture houses were not being enforced. This time the class decided to visit the mayor, the chief of police, and the commissioner of public safety. All three agreed that the law should be enforced, and it was enforced promptly.

Ancient Israel had a great many troubles, but so has modern America. Nearly everything that destroyed ancient Jerusalem is threatening our modern cities. As in olden times, good men were needed to point out the evils and to offer remedies, so in our modern day good men are needed and this civic and religious duty is required of them. Men are called for who "understand the times" and who can make clear the Christian solution of our problems. Merely studying the Bible as a mental activity or for spiritual comfort is not enough; we must study it as a stimulus for action.

■

A Missionary Prayer

By Ruth Inscho

Lord, bless the lives that I have
touched today;
And if, perchance, my passing by
their way
Has helped to ease the burden of
their care
Or kindled hope where brooded deep
despair,
Take from their minds all memory
of me;
And may they have, instead, a thought
of Thee.

The Problem of Alcoholism

What's to be done about it? As its contribution to the determined movement to free this nation from the personal and economic loss due to beverage alcohol, BAPTIST LEADER next month will publish an article so significant, we believe, that immediately it will be enthusiastically acclaimed and widely discussed. It has been written by no less an authority than Merrill Moore, M.D., Assistant Visiting Psychiatrist, Boston City Hospital and Associate in Psychiatry at the Harvard Medical School. On the basis of his study of alcoholic cases treated at the Boston City Hospital, he gives a timely explanation of the problem and offers some practical suggestions for its solution. The article will have an added interest in that it may be studied in connection with the Sunday school lesson for August 20, which is entitled, "Beverage Alcohol and the Community."

International Sunday School Lessons

Theme for the Quarter: Solomon to Isaiah

Aim: To discover how we may be more effective Christians through a consideration of certain characteristics of some of Israel's kings and prophets and of the situations in which they succeeded or failed in God's sight

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1937, by the International Council of Religious Education and are used by permission.

LESSON I—JULY 2

Solomon: A Ruler Who Began Well

1 Kings 3:5-15

5 In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

KEY VERSE: *Give therefore thy servant an understanding heart . . . that I may discern between good and bad.—1 Kings 3:9*

TO BE READ EACH DAY

June 26. M. Counsel of a Good Father. 1 Kings 2:1-4.
June 27. T. Prayer for an Understanding Heart. 1 Kings 3:5-9.
June 28. W. Getting More Than Asked. 1 Kings 3:10-15.
June 29. T. Exceeding in Riches and Wisdom. 2 Chronicles 9:22-28.
June 30. F. Finding Wisdom. Proverbs 3:13-18.
July 1. S. Vanity of Worldliness. Ecclesiastes 1:12-18.
July 2. S. "The Wisdom That Is from Above." James 3:13-18

SCRIPTURE SAYS—

By J. W. Bailey

1 Kings 3:1. Marriage alliances were favored means in the ancient world, as they are in modern monarchies, for the formation of political alliances. Solomon thus allied the kingdom of Israel with Egypt, the great neighboring empire in the south.

The "city of David" was a section of the city of Jerusalem. From 2 Samuel 5:6-9 we learn that it was that portion of the city known as Zion, the ancient city of the Jebusites from whom David captured it. It is the southeastern portion of the old city, and is entirely outside of the present walls of the city of Jerusalem. In recent times the wall of David has been uncovered, on the east side of the old citadel, next to the valley of Kedron.

1 Kings 7:1, 8 and 9:24 report the later building by Solomon of a palace for Pharoah's daughter who was his queen. It was located north of the city of David on the higher portion of the hill, and was a part of Solomon's palace.

1 Kings 3:3, 4. The high places were already being used as centers of worship when the Israelites entered the country. The native populations gave themselves to the worship of idols in extremely immoral and obscene ceremonies. These high places began to be used also by the people of Israel. The story of their final eradication from the religious life of Israel is told in 2 Kings 23:5-9, 19, 20. This shows that until then they were a part of the religious life of the nation.

1 Kings 3:5. Dreams were a common method for the communication of God to people in the days of the Old Testament. 1 Samuel 28:6 and 15 indicate that dreams were a recognized form of communicating the divine will. In Deuteronomy 13:1-5 some doubt is cast upon dreams as a means of receiving the will of God, and Jeremiah 23:27, 28 indicates that the word of a prophet is superior to revelation by means of a dream.

Gibeon was one of the cities inhabited by the Hivites, one of the clans or groups of people living in Palestine when Israel came into the country (Joshua 9:3; 11:19). It later became a part of the territory assigned to Benjamin (Joshua 21:17). Before the building of the Temple in Jerusalem it seems to have been the center of worship in the kingdom of Solomon (1 Kings 3:4).

1 Kings 11:40 reports the fact that when Jeroboam rebelled against the authority of Solomon he fled to Shishak (preferred spelling, Sheshonk), where he found refuge until the death of Solomon. Shishak was the founder of the twenty-second dynasty, and ruled for more than twenty-one years. The Pharaoh with whom Solomon had made alliance by marrying his daughter was one of the kings of the twenty-first dynasty, which was overthrown when Shishak came to power.

At the same time there were very significant political movements taking place in Assyria and Babylon. It was during the reign of Solomon that the Assyrian

empire, which ultimately became responsible for the overthrow of the kingdom of Israel, began its rise to world power.

Thus Solomon entered upon his reign during a period of great world movements and national rivalries. His desire for wisdom to rule was evidently not simply an expression of his piety. It also was a reflection of his perplexity concerning the political problems that he faced. Recent events in European history among the smaller nations should help one to understand something of the situation that confronted Solomon.

SPIRITUAL RESPONSE

By W. W. Adams

Any normal person desires "the best." One therefore moves by easy and natural steps to a full and fervent spiritual delight in the high experience of Solomon, occasioned by Jehovah promising him an understanding heart and riches and honor above all others.

Yet we are lost in the vastness of the blessings: wisdom, riches, and honor. The combination and measure of the gifts make them seem unreal. To possess either wisdom *or* riches *or* honor in moderate measure would be highly satisfying. The three taken together and extended beyond that of all predecessors and successors partakes of the nature of dreams. "Jehovah appeared to Solomon in a dream by night." "Only a dream," one might conclude.

But it is more than a dream. Solomon's reign was marked by wisdom and riches and honor, as Jehovah promised. Therefore we must tarry with this unique experience of one who translated a dream into reality. For whatever differences there may be between what God willed for Solomon and what he wills for us, the principles by which he deals with men will be the same in both instances.

It is not enough to desire the best. We must make possible the realization of that desire. That is what Solomon did.

"Solomon loved Jehovah, walking in the statutes of David his father." This love and obedience created the atmosphere for the dream and for the assurance of greater blessing. "Ask what I shall give thee." Ultimately one never loses by doing right.

It is a beautiful thing to recognize blessings already received. Before making known his request, Solomon remembered God's dealings with his father, David. "Thou hast shewed unto David my father great lovingkindness . . . thou hast given him a son to sit on his throne, as it is this day. . . Thou hast made thy servant king." David had indeed enjoyed the riches of God's kindness and it was God who made Solomon king. God must be highly pleased by our recognition of his hand in the affairs of our forebears, as well as in our own destiny. To recognize God's leading hitherto prepares one in part to accept his leading henceforth.

If "pride goes before destruction, and a haughty spirit before a fall," humility leads to exaltation. To confess one's ignorance and helplessness, while not easy to do, makes possible God's bestowal of wisdom and power. It was no mock humility when Solomon confessed that he was as a little child in the midst of the great people whom God had chosen. His natural inability to judge aright dictated the prayer: "Give thy servant therefore an understanding heart to judge thy people."

We may please God by what we refuse to ask as well as by what we ask. Solomon might have requested long life, riches and victory over his enemies. This he refused to do. God was pleased because Solomon disregarded these personal considerations in his yearning for wisdom sufficient to effect justice among the people. "I have done according to thy word: lo, I have given thee a wise and an understanding heart."

He that humbleth himself shall be exalted. And he who is willing to lose his life for the sake of God and in service to others finds life more abundant. Solomon found it so. "And I have also given thee that which thou hast not asked, both riches and honor." Riches and honor can be safely entrusted to one with an understanding heart, one dedicated to the furtherance of justice among God's people. Yea, these are valuable assets to one who does not think of them as ends in themselves, to be used in self-gratification.

One blessed experience with God is but a link in a chain. As noted above, it was love for God and obedience to him that paved the way for God's appearance to Solomon and his assurance of wisdom, riches, and honor. Thus far, long life had not been promised to Solomon. This last blessing, the most personal and desirable of all, is made contingent upon continued obedience to God. "If thou wilt walk in my ways, to keep my statutes and commandments, as thy father David did walk, then will I lengthen thy days." Long life does not come to all who desire it; first there must be a sincere desire and effort to live according to God's requirements.

It is easy to respond wholeheartedly to this thrilling experience of Solomon. It is more difficult to put first things first and to choose the best. And choosing the best must be undergirded by a life of obedience to him who alone can bring our choices to fruition.

LESSON APPLIED

By Howard K. Williams

A Home Filled with Children

Here is a home of moderate size, containing nine children ranging in age from two to twenty years. It is morning and the day lies ahead. It is a holiday for everybody—except the mother! For her, what a prospect! Many things can happen in that home: there can be internal strife and pandemonium, and there *will* be unless some wise person is at the helm. There are several courses which that mother may follow. She may tell the children to get out of the house and to shift for themselves. If she does that, some of them may come to grief in one way or another. That procedure can hardly be called a successful solution of her problem. Or she may give each of the children something important to do; she may assign the various tasks with such glowing terms of purposefulness that soon the house will be a place of industry and of peace. This latter procedure requires more resourcefulness, but it is productive of the best results to the children, to the home, and to the neighborhood.

Nations in Crowded Quarters

The nations of the world, and particularly the crowded nations—Germany, Italy, Japan, Holland, and Switzerland, for example—face precisely the same situation as that mother. In the case of Germany, Italy, and Japan, the rulers have said: "We must go out. We must fight. We must have more territory." By that means they hope to keep pandemonium out of their little houses. But for such a method somebody is sure to pay sooner or later. Holland and Switzerland, however, have followed the other method, and their countries today stand as living monuments to courageous peace.

Solomon's Heritage

Solomon fell heir to a kingdom which might be likened to a moderate-sized home filled with children ready to leap at one another's throats. His father, David, undoubtedly had been a great man and a lovable character, but he had been a man of war. Whether of necessity or of choice, this had been the case. He had not found it easy to gain the throne of Israel, and he had had to fight for every inch of territory he added to his kingdom. A nation built by military conquest is not a united nation.

Thus Solomon found himself king over a nation made up of twelve tribes, only one of which—the little tribe of Benjamin—had been stedfastly loyal to

his father. He was sitting, as the proverb puts it, upon a volcano. *What ought a man to do when he is in a precarious situation?*

There are several methods which he may pursue. He may close his eyes. I have never believed that story about the ostrich, that when he sees danger he sticks his head in the sand in order to shut the danger out. I can't imagine a bird that simple! But there may be people that foolish.

Or the man may call in his advisers and friends, and listen to their wisdom and experience. This is a better method. In solving a problem, several heads usually are better than one.

Or the man may look to God, believing that since God really cares about us we may seek him and obtain the very best guidance. Such a man is following the wisest course. The advice which God gives, if followed, will bring results that will satisfy everybody. What a difference it would make if the leaders of all the nations today were to seek God's wisdom!

Solomon was such a ruler. For forty years David had reigned with the iron hand of a soldier. Solomon, however, on inheriting the kingdom, saw the state of it. It preyed upon his mind. He thought about it by day and he dreamed about it at night. And then—

A Noble Dream

In a dream he heard the voice of God. God was asking him a question: "What shall I give you? Tell me what you would like to have most!"

If God should come to you with that question, what would you answer? What would be your supreme choice?

"Be thou the guide of my life," cried William Knibb.

Paul answered the Lord: "Let me know what you want me to do. I desire to do that more than all else."

Solomon said: "O Lord, I am only a little child. I do not even know how to walk right. I pray, accordingly, for wisdom, for a heart that can tell the difference between right and wrong, that I may be a good king and lead this people aright."

No wonder we talk about the wisdom of Solomon! Any man in any age who desires God's guidance more than anything else will make a good mark. If not always conspicuous among men, he certainly will be pleasing to God.

When God Is Pleased

So, in the dream, God appeared pleased with Solomon's choice, and promised Solomon wisdom, and with the wisdom all those things, resulting from wisdom, which a man could desire. Read the list (1 Kings 3: 11-14) and note the blessings promised Solomon, but which he had not asked for directly —riches, honor, and long life. Look over the life of Solomon and you will see that he received these things. When the Queen of Sheba visited him, she exclaimed: "I had heard of your splendor, but now that I have seen with my own eyes I know that the half was not told me" (1 Kings 10: 6, 7).

For forty years Solomon held the nation together, not by engaging in war (a subterfuge frequently resorted to by despots), but by cultivating the arts of peace, education, commerce, and building. He is famous for the magnificent temple that he built for the worship of God.

MODERN LESSONS FOR US

Begin the day, and your life, with God. "In the morning will I direct my prayer unto thee, and will look up" (Psalm 5: 3). How much better to live the whole day under God's directing care than to seek God only at the end of the day, when we find that we have got into a lot of trouble because we tried to live the day without him!

How much better to seek God in the morning of life than to spend the years in sin and then talk about salvation from the sins we have committed! Is it not better to rejoice in salvation from sins he has kept us from committing? Which is the greater salvation, that seen in a rescue mission or that of the whole life from childhood?

When You Shut Your Eyes, What Do You See? When Solomon shut his eyes that night, he saw God. Was it not partly because during the day he had been thinking of God and desiring God?

You frequently can tell a person's character by what he sees. People who see nothing but evil, usually see that evil because they are evil. We see in others the faults that are most glaring in ourselves. Jesus said: "Blessed are the pure in heart: for they shall see God." When you close your eyes, do you see God? How can you school yourself to see God?

If You Had a Wishing Ring. You know the story of the man who had a wishing ring; when he turned the stone inside his hand, he became invisible and could do anything he pleased. Suppose you had such a ring, what would you do? What fun you could have! What a lot of mischief you could do! What a lot of good! Solomon wished for wisdom. What is wisdom? If God were to ask you what you wanted most, what would your answer be?

When You Put God First. Briefly stated, God's reply to Solomon was: "You have asked for wisdom. I shall give you that wisdom, and along with it many other things—things that most people want more than wisdom."

Jesus said: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33).

Do you believe that if you seek God first everything else that is desirable will be given you? Do you believe that the godly wise man is the most fully blessed man—blessed not only in spiritual but also in temporal things? Can it be that a person with very little of this world's goods may have more real possessions than one who has great wealth?

Is there a difference between possessing things and being possessed by things?

VIEW-POINT OF YOUTH

By Colena M. Anderson

Dear Teachers of Young People:

In beginning this column I feel the need of approaching you through the more intimate form of a letter. I want to think of you as individuals, and I should like to have you think of me in the same way—as a sort of neighbor who runs in from week to week to chat about our common hobbies, our young people, and our Sunday school classes. I, too, have a group of young people, and I feel sure that if we were to compare notes (and I sincerely hope we shall come to do this through your letters to me and this column to you) we should find much in common. Uppermost among our common experiences is that half-hour or more during the preparation of each lesson when we struggle over the application of its message to the lives of our young people. If you are like me, you never feel satisfied with any presentation in which you have failed to thumbtack the lesson to their lives, their problems and aspirations.

This is not always easy to do, and probably no two of us would do it in exactly the same way. Our points of view may differ; what seems to be the teaching-point to one may not appear so to another. From the very beginning then, I ask your forbearance. We shall not always agree, but agreement is not necessary. If sometimes I give you nothing but a point of departure, I ask you now to accept Timothy Liu's slogan: "Agreed to differ, but resolved to love!"

Whatever is said upon the topic of the day, "Choosing and Holding Fast to the Best," ultimately it must be pushed back to the source of the choosing, the basis of the decision, which is, in one brief word, *understanding*.

We shall need to emphasize the importance of being sincere. Our young

people must be honest with themselves and must be able and ready to distinguish between lip praying and heart praying. They must never be allowed to expect an answer to that prayer, if, while their lips are saying the words that Solomon said, their hearts are longing for other things.

We shall need to emphasize the price we must pay for knowing what is best. One part of that price is in terms of *the literature we read.* A brief survey of the books and magazines generally read by young people, with a rating made on the basis of their help in making choices, may lead some of our class members to pay the price of changing their reading habits. As teachers it will be our duty to help our pupils in the discipline of their desires. We never shall do this by giving them a list of books *we* have *not* read, but it can be accomplished by sharing with them those books and articles which have helped us to build up our bases for choices. This puts a discipline on ourselves, does it not? But, again, we cannot hope to make real to others that which is not real to ourselves.

Another price we pay for choosing the best is *sympathy.* True understanding rests upon sympathy. God did not answer Solomon's prayer by saying, "Go your own sweet way, Solomon. When the time comes I shall cause wisdom to pour out of your mouth. I shall deliver your decisions to you ready-made." No, God did not say this. He said instead, "I have given you a wise and understanding heart." And can't you hear him adding, "Now use it"? An understanding heart is sensitive to the emotions and sufferings of others. I believe that Solomon's wise decision about the baby (1 Kings 3: 16-28) was not dictated to a robot Solomon, but came from Solomon's diligent exercising of his God-given understanding which made him know how the real mother would feel in the face of his decision, and how in expressing that feeling she would reveal the truth. You will notice that Solomon's downfall is marked by his disuse of that understanding. Just as soon as he slipped in his understanding of God's deep yearning that his children give not their hearts to false gods, Solomon lost his wisdom and was not able to deal with those who rose against him.

In the third place, we pay for an understanding heart in the coin of *patience.* Wisdom is not fully developed overnight any more than are strong muscles for football or nimble fingers for typing or piano-playing.

As laboratory experiments for the week, undertaken in the same spirit of seeking after truth that our young people use when they experiment with seeds in the botany laboratory or chemicals in chemistry, we might suggest:

1. As a foundation for choices, a general toning-up of the spirit by beginning, if they have never done so, to practice a period of daily personal devotions. Our own publication, *The Secret Place,* is a fine book with which to start.

2. Trying to understand some one of another race or social status by entering, through sympathetic imagination, into the life of that person and then, turning the tables, trying to see themselves through the eyes of that other person.

3. For each new evidence of growth in understanding, and for all new light upon choices, taking time out to express thankfulness to God. Gratitude waters the spirit, irrigates the soul.

What! Twelve o'clock! Why, it's lunchtime!

Until next week then, good-bye.

Sincerely yours,

COLENA M. ANDERSON.

P. S. We'll need Bibles for use next Sunday. Remind your class. The *wise* teachers, of course, the ones who best *understand* young people, will see that a few extra ones are available.

WHAT DO YOU THINK?

What political and economic alliances interfere with Christian living (personal, national, and international) today?

What were the weak points in the life and character of Solomon that contributed to his failure to live up to his opportunities?

Is it possible for the head of a nation (even a Christian nation) to conduct himself always on Christian principles? Name some of the difficulties involved in so doing.

Did Solomon actually live according to the wisdom that God gave him? In what ways do most Christians fail in that respect today?

LESSON BROADCAST

By Bernard C. Clausen

This material offers the high-lights of the lesson for the superintendent and the teacher. The superintendent could incorporate the thoughts in the worship service, using them as an imitation broadcast. For the teacher, they will open up the heart of the lesson, furnishing brief illustrations and points from which the discussion may open out into broader fields.

THE ANNOUNCER. Everywhere young people have been graduating from high schools and colleges. We call these occasions commencements. In truth, they do begin new chapters in many lives. What do these graduates pray for as they start new experiences? Their uttered and unspoken prayers will determine their courses during the next years. Here is an example of a great commencement, the opening of a significant reign.

THE NARRATOR. King David has died. Solomon, his son, anointed as his successor, goes to Gibeon to offer the sacrifices of religious dedication. Before the tabernacle, that ancient tent of the wanderings, Solomon offers a thousand burnt-offerings on the brazen altar. That night as the young king falls asleep, he remembers the smoke of the sacrifice and the noise and music of the throngs. In his dreams he hears a voice.

THE VOICE. Ask what I shall give thee.

SOLOMON. God, thou hast showed unto my father, David, great loving-kindness.

THE VOICE. And I have given him a son, to sit on his throne.

SOLOMON. Yet I feel but a little child; I know not how to go out or come in. Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil.

THE VOICE. Because thou hast asked this thing, I am pleased with thee. Thou hast not asked long life nor riches, but understanding to discern justice. I have done according to thy word. Thou shalt have a wise and understanding heart.

SOLOMON. I will walk in thy ways, as my father David did walk.

SERVANT. The king is waking. See, he is rising from his couch. His face is radiant. He has had a great dream. Silence, he is about to speak.

SOLOMON. We shall go to Jerusalem. We shall stand before the ark of the covenant. Prepare ye the burnt offerings and the peace offerings. This shall be my feast for all of you. God has blessed the beginning—the commencement of my reign. He has promised me wisdom and understanding.

THE COMMENTATORS. This young king began by admitting his ignorance and his need. Far better than a pretense of knowledge and of pride. A contrite heart is the beginning of wisdom.

Once Lincoln prayed, "O thou God that heard Solomon in the night when he prayed for wisdom, hear me and save this nation."

Even a good commencement is not enough. This great prayer of preparation was forgotten, and this promising life ended in failure.

THE ANNOUNCER. Every day is a fresh beginning. Think and pray as you prepare yourselves for its tests.

LESSON 2—JULY 9

Jeroboam: A Man with a Great Opportunity

1 Kings 11:26-43

26 And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king.

27 And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father.

28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:

30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt unto the death of Solomon.

KEY VERSE: *In all thy ways acknowledge him, and he shall direct thy paths.—Proverbs 3:6*

TO BE READ EACH DAY

July 3. M. Opportunity Withdrawn. 1 Kings 11: 9-13.
July 4. T. Opportunity Transferred. 1 Kings 11: 26-31.
July 5. W. Opportunity Limited. 1 Kings 11: 37-40.
July 6. T. Opportunity Neglected. Matthew 25: 24-30.
July 7. F. Opportunity Despised. Luke 14: 16-21.
July 8. S. Opportunity Appreciated. Luke 19: 1-10.
July 9. S. "Redeeming the Time." Ephesians 5: 15-21.

SCRIPTURE SAYS—

By J. W. Bailey

The chief character in this lesson is Jeroboam who is also called the son of Nebat. From Genesis 41: 50-52 we learn that Joseph married the daughter of one of the Egyptian priests, and that their second son was Ephraim.

From *1 Kings 11: 26* we have the information that Jeroboam was an Ephraimite, that is, a member of the tribe of Ephraim. Thus he reckoned both Israelite and Egyptian ancestry. In Genesis 48: 13-20 we have the record of Jacob's blessing of his sons. Although Ephraim was the younger of the two sons of Joseph, Jacob declared that he would become greater than his older brother.

In *1 Kings 11: 28* Jeroboam was reported to have been given charge of all the "forced labor" of the house of Joseph. This forced service is mentioned also in 1 Kings 9: 15 in connection with Solomon's building enterprises and his fortification of the city of Jerusalem. In 1 Kings 5: 13 we are informed that Solomon raised a levy of forced laborers consisting of 30,000 men. These he sent to Lebanon in three relays, 10,000 each month.

1 Kings 11: 27. The Millo that Solomon built seems to have been connected with the city of David. 2 Samuel 5: 9, 1 Chronicles 11: 8, and 2 Chronicles 32: 5 make that clear. It was some kind of structure connected with the fortification and defenses of the city, perhaps a tower. Towers on the walls are to be found in many of the ruins of the cities of Palestine.

1 Kings 11: 29. Ahijah the Shilonite who is suddenly introduced into the story is nowhere fully identified or described. His home was in Shiloh and he remained a prophet in the kingdom of Israel for some years. From 14: 4 we learn that before the reign of Jeroboam closed (25 years later) Ahijah had become almost blind because of age.

Shiloh was the location of the first national shrine of Israel, under the leadership of Joshua (Joshua 18: 1). Shiloh remained the center of worship throughout the time of the Judges up to the time of Samuel (1 Sam. 1: 3, 24). A priest of the Lord of Shiloh is mentioned as late as the time of Saul (1 Sam. 14: 3). From Jeremiah 7: 12, 14 it is evident that Shiloh had been destroyed. We do not know when this had been done.

1 Kings 11: 33. The goddess Ashtarte of the Sidonians, Chemosh, the god of Moab, and Milcom, the god of the Ammonites, are frequently mentioned in speaking of the idolatry of Israel. Moab lay along the eastern shore of the Dead Sea. That territory can be seen from the hills on the west of the Jordan and the sea. The country of Ammon also appears beautiful from the same locations. Sidon was north of Jerusalem on the Mediterranean coast. The religions of Sidon, Moab, and Ammon were three particularly vicious forms of worship. The gods themselves were thought of as cruel and powerful.

1 Kings 11: 36. The lamp spoken of here, which shall always be in Jerusalem for David, simply refers to one who will be a representative of the house of David. The conception goes back to 2 Samuel 21: 17 where David himself is spoken of as the lamp of Israel.

Inasmuch as Jeroboam had Egyptian blood by remote ancestry, it may be that he received a particularly warm welcome when he fled to Egypt. It seems quite evident that the alliance which Solomon made when he married the daughter of Pharaoh (1 Kings 3: 1) had broken down. At any rate the Pharaoh sheltered Jeroboam in his rebellion against Solomon.

The prophetic group in Israel, represented by Ahijah of Shiloh, is not much in evidence at this period. But it is evident that the prophet Ahijah, and probably others with him, did not look with favor upon the centralization of the religious life in the city of Jerusalem. The Temple was erected really as a political move, for the king had control of it. Religion was made auxiliary to the state. Of course this would be wholly unacceptable to a true prophet of Jehovah. The story of Solomon's religious apostasy, as told in 1 Kings 11: 1-10, gives abundant evidence that in the dedication of the Temple Solomon did not dedicate himself exclusively unto the worship of Jehovah.

SPIRITUAL RESPONSE

By W. W. Adams

Jeroboam's opportunity was disclosed to him in dramatic fashion. While "in the way" he was met by the prophet Ahijah. Ahijah had concealed himself in a new garment. While the two were alone in the field, Ahijah rent the new garment into twelve pieces and gave ten to Jeroboam. The dramatic action was followed by the sensational announcement: "Thus saith Jehovah, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. . . and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel."

Jeroboam could not have been expecting such honors. His father, Nebat, was a servant under Solomon. His son would be the last one to expect royal privileges.

Yet Jeroboam had some of the qualifications of a king. Solomon recognized him as being industrious and ambitious. Consequently he "gave him charge over all the labor of the house of Joseph"; that is, certain industries and public works around Jerusalem.

In one sense, however, Jeroboam merely received the opportunities that another had lost. Solomon, the great king, the recipient of unusual heavenly gifts, had not lived up to his opportunities. In Gibeon (1 Kings 3: 5, 14) God appeared to Solomon, granted him both wisdom and riches, and warned him against unfaithfulness. Yet he did not heed God's warning. Yielding to the influence of his heathen wives, he turned from God to idolatry (11: 1-8).

The abuse of divine privilege leads inevitably to punishment. This law grows out of the very nature of God. God's prophet was compelled to turn from Solomon to another "because that they have forsaken me and have worshipped (other gods) . . . and have not walked in my ways, to do that which is right in my eyes, and my statutes and my ordinances."

Failure to respond to opportunities on Solomon's part was the occasion of God's turning to Jeroboam for a ruler of his people. Jeroboam thus has every reason to obey God diligently. He is to reign as king because of the disobedience of another. He knows now that it was Solomon's wickedness that led to his rejection. If such a law works in the case of the great king, certainly it could not be otherwise with one taken from the servant class. Moreover, because David had kept the commandments and statutes and because Jehovah will keep his promises to David (2 Sam. 7) mercy is shown to the house of David. That is to say, because David had lived in accordance with his opportunities, God is merciful to his son, Solomon, and will not rend the entire kingdom from him. Jeroboam can reflect: "If David's faithfulness is rewarded in this manner, a perfect contrast to Solomon's unfaithfulness, the lesson for me is unmistakable." This reflection is in harmony with Ahijah's words: "If thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in mine eyes, to keep my statutes and my commandments as David my servant did; that I will be with thee, and will build thee a sure house, as I built for David, and will give Israel unto thee."

There is a beautiful consistency in the principles that run through all these stories. Men reap what they sow. Sowing a life of conformity to God's will results in a harvest of divine blessings. On the other hand, rejection of God's will and wrong use of one's privileges bring inevitable sorrow and tragedy.

We do not make our opportunities. We discover them, and then either accept or reject them. Each one must answer these questions for himself. Have God's laws, which grow out of his nature, and by which he deals with his servants, changed since the days of Jeroboam? What are my opportunities for personal growth and expansion regarding both the will and the resources of God? What are my opportunities for service to those around me? In what areas of life does God want me to rule for him?

In spirit we respond with revulsion against the mistakes of Solomon that gave Jeroboam his great opportunity. We instinctively wish Jeroboam had steered a wiser and happier course in life. What bearing will this experience have upon the issues of our own lives?

LESSON APPLIED

By Howard K. Williams

The object of this lesson is to show the folly of compromise. Stated more positively, to show the wisdom of seeking God's way when meeting life's opportunities, for there are no short cuts to true success. To understand this lesson properly, we must be conversant with the historical background.

For one hundred and twenty years the twelve tribes of Israelites nominally had been a united kingdom. It is easy to remember the reigns: Saul, David, Solomon, each for forty years king over Israel. It might be interesting to compare these kings. What does your class really know about each of them? Saul, who started in a big way and ended in failure; David, the poet and warrior; and Solomon, the magnificent, with his wise sayings and foolish ways!

So long as Solomon lived, by his policy and adroitness, he kept the tribes in comparative peace; but his unexampled extravagance caused dissatisfaction among his subjects and provoked enemies outside his realm. Upon his death, enemy nations to the south and to the north were ready to pounce on the kingdom. (See 1 Kings 11: 14-25.) Most serious of all, the ten northern tribes were ready for revolt. Before long, these tribes, under the leadership of Jeroboam, broke away and became the kingdom of Israel. Rehoboam, Solomon's successor and king in Jerusalem, was left with only two tribes, Judah and Benjamin. His kingdom took the name of the larger of these tribes: the kingdom of Judah.

JEROBOAM'S GREAT OPPORTUNITY

Opportunity

Two elements make up opportunity: the person and the circumstance. Jeroboam was a mighty man of valor and he was industrious (1 Kings 11: 28); i. e., he had courage and he was not afraid of work. This made him ready for something. When a person seems to have no chance in life, the trouble often is that he is either lazy or lacking in courage. Those who accomplished most have fought their way up.

The circumstance likewise is important. The time must be opportune. The age must be ripe, as well as the man ready. Before Martin Luther's time there were many courageous and devoted men, but the time was not ripe for the Reformation.

In the case of Jeroboam, both elements were present: the capable man and the crumbling nation. At that time the prophet Ahijah appeared. He tore the new garment he wore into twelve pieces and handed ten of them to Jeroboam, saying: "Take . . . for thus saith the Lord . . . Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee" (1 Kings 11: 31). This was Jeroboam's great opportunity.

Opportunism

But Jeroboam proved himself an opportunist. One definition of an opportunist is, "one who sacrifices principle for expediency." This is precisely what Jeroboam did after he became king of Israel. God has said, "Hearken unto all that I command thee . . . and do that is right in my sight. . ."; and a specific command God had given had been to make no image representing God. But Jeroboam felt that if the tribes of the north continued to go up to Jerusalem to worship, he would have a difficult time holding their loyalty. So, as a

matter of policy, he made two altars; one in Bethel, in the southern part of his kingdom, and the other in Dan, in the northern part of it. There he erected golden calves, not so much as gods as to help the worshipers think of God. To make religion more tangible, he doubtless explained his act. To help the worshiper! But this was a tragic disobedience. Of Jeroboam it was said, "He sinned and made Israel to sin." Like a refrain, this is said of Jeroboam twenty-three times. His wrong method brought about his ruin.

Does the end ever justify the means?

Opportunity and Opportunism

It would be worth our while to put side by side the names of those who belong in these two classes: those who nobly took advantage of their opportunity in obedience to God's methods, and those who thought to advance their interests by a policy that ignored God.

Satan hides his methods subtly; he tries to make evil appear good.

"Did God say you should not taste of the tree? Are you sure? If he did, he was deceiving you. The fruit will not hurt you. See how good it is! Taste!"

"But God did say so," we reply. "I am sure . . . well, I *was* sure. Perhaps you are right. The fruit does look good." And so we taste.

Satan employed this method when he sought to tempt Jesus. "You are hungry? Surely it is right to satisfy one's hunger." Policy says, "Yes." Jesus replied: "Man cannot live by bread alone. God is more important." The world says, "A man must live." Not necessarily. He may nobly die. It is better to die obeying God than to live disobeying him. Thus the great martyrs have died, Huss, Savonarola, and many others.

"But," says Satan, "if you trust God, prove it by casting yourself down from this height. No harm will come to you." "Oh, but I do trust God; I trust him, and so do not have to test him. God has made certain laws. I must obey them," replies Jesus. And you must obey those laws, if you would be happy and would ultimately succeed.

In every temptation there is present the danger of trying to reach a desired end by a wrong method. When the temptation came to Jeroboam, he fell; when it came to Jesus, Jesus conquered.

In every age to this very present, we discover before us these two paths to the desired goal. "I will, if you will," says God. Happy the one who answers to God, "I will!"

Conclusions from Jeroboam's Life

It never pays, ultimately, to seek to make religion convenient, either for ourselves or for others. Christianity was founded upon an accepted cross. "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16: 24). To eliminate the cross is to make of religion something other than Christianity.

Peter said: "Be it far from thee, Lord; this shall not be unto thee." Jesus replied, "Get thee behind me, Satan." (Matt. 16: 22, 23.) Satan is back of all suggestions to seek an easy course.

A woman said: "I cannot stand to teach a class on Sunday. I must have more rest." During the week she could do many things for her own amusement, but time for rest must be taken at the expense of religion. Today, she has lost all vital interest in Christ. It is a better thing to do something for Christ, even though it is hard. You then will love him all the more.

John Wesley gave up everything for Christ: the love of a girl, and the comfort and joy of a home. He seemed always and ever going out somewhere on an errand for Jesus. Who does not covet John Wesley his mighty influence for Christ? Though many times his cross must have seemed heavy, he never sought the easy way.

Dr. Edward Judson well said: "If you succeed without suffering, it is because someone has suffered before you. If you suffer without succeeding, it is that someone may succeed after you." So be prepared to take your place in the company of heroic souls, ready to do God's work in God's way,

"E'en tho' it be a cross. . ."

George Eliot, in *Romola,* speaks with truth and beauty on this matter of trying to make life easy and pleasant. Romola and her young son, Lillo, are conversing. Lillo says: "I should like to be something that would make me a great man, and very happy besides—something that would not hinder me from having a great deal of pleasure."

Romola tells him that this is seldom possible, and continuing says: "And so, my Lillo, if you mean to act nobly and seek to know the best things God has put within reach of men, you must learn to fix your mind on that end, and not on what will happen to you because of it. And remember, if you were to choose something lower, and make it the rule of your life to seek your own pleasure, and escape from the disagreeable calamity might come just the same; and it would be calamity falling on a base mind, which is the one form of sorrow that has no balm in it, and that may well make men say, 'It would have been better for me if I had never been born!' "

It was Jesus' method to take the cross. Jeroboam's method was to shun the cross. Your life is being shaped upon one of these patterns. The real Christian, the one who would truly follow Jesus, dare not shun the cross.

VIEW-POINT OF YOUTH

By Colena M. Anderson

As a review of last Sunday's lesson try a brief, informal panel. Early in the week or, better still, after the class session on July second, select three or four members of the class who will promise to try the experiments suggested at the end of last week's letter. On Saturday get in touch with those members and ask them to be prepared to share their experiences. You may, because of time, have to limit the reports to either new light for choices or growth toward a better understanding. (The second is the more impersonal.) Do not be afraid of the truth. If nothing happened, diagnose the cases; try to see what was lacking. This, I realize, is asking a great deal of the students. You may not be able to find any who will submit themselves to such a heart-searching. In that case resort to the impersonal method of having the class as a whole write out answers to these questions:

1. Did your daily reading and prayer for understanding help you in making any decisions between good and evil?

2. Have you, through your attempt at entering by imagination into the life of someone else, gained a better understanding of that person?

The papers need not be signed. Read the answers or have some member of the class read them while you tabulate the results on the board.

If there is evidence that nothing happened or that very little advance was made, emphasize again the necessity for patience. Use the illustration of the radio, pointing out that none of them would throw a radio out just because for one week it did not get clear reception.

Now, turning to today's lesson with its topic for young people, "Living Up to One's Opportunities," vary the usual procedure of having the lesson read verse by verse by the class, and instead ask each one to read through the lesson silently. (This is why I suggested last Sunday that each one bring a Bible.) Ask the group to search for the *one word* which was the key to Jeroboam's great opportunity. Set a time-limit and then have a report from each member. Write the words on the board.

The word you want them to find is in 1 Kings 11: 28. Industrious. Check on this by tracing back to it with such lead questions as the following:

1. What did God give Jeroboam? (1 Kings 11: 35.)

2. By what sign did Jeroboam know hat God was giving him these kingoms? (1 Kings 11: 30, 31.)

3. How was it that Ahijah came upon eroboam? (1 Kings 11: 29.)

4. Why was Jeroboam there? (1 Kings 1: 28—Solomon gave him charge over ll the labor of the house of Joseph.)

5. Why did Solomon give him this esponsible position? (1 Kings 11: 28 —Because he saw the young man that e was *industrious.*)

For emphasis try approaching the ubject through negatives. Here is a tatement for the board:

"Jeroboam was a lucky man" or you ay prefer "Jeroboam had a lucky reak," or, if you do not care for the ocabulary of modern youth, "Jeroboam ame upon his great opportunity."

Follow this statement with the phrase *Not because:*" and then let the students uggest popular present-day avenues to reat opportunities. Offhand I think of he following:

Not Because:

1. He sent in three coupons (or a acsimile) and twenty-five words on Why I Like Jerusalem."

2. He dropped a shekel into a slot nd pulled a lever.

3. A horse he had never seen won a ace in a town where he had never been.

A variation of this is to have the ctual advertisements from modern magzines at hand for students to read and ecognize their gambling elements.

After you have as many of these negaives as you think you need to make the oint, erase them and the "Not" in the hrase "Not Because" and you will have he board clean for the truth.

Because:

He was industrious.

It would be fine if you could manage o get the class to give the reply in horus, wouldn't it? Or is that too uvenile? Perhaps. But young people ill come out like one voice in a football tadium for lesser truth than this.

We are ready now for the mining of hat word. A buried treasure found, but eft buried, is of little use to the finder. ig into its meaning with the tool of the ictionary. Have it translated into as any different languages as your stuents know.

Then have them make a new translaion. Ask them to translate its meaning nto action as called for in their own ves. What does it mean in terms of chool? How does one say "industrious" round the house, in the church, in the ommunity? Very definite, clear-cut ranslations are what we must have. For xample: getting all of one's assignents the day they are due; sweeping ne walks, if sweeping is their task, not mearing them; or, if cleaning the car is the home duty, then *cleaning* it—hood, fenders, windows, upholstery.

Pushing the definition of "industrious" to its frontiers, we must lead our class to see that true industry requires that we never be satisfied with doing the minimum on a task. Great opportunities often grow out of that area "over and above" the minimum requirements.

Julian Ralph (American author and journalist, 1853-1903) wrote: "I do not despise genius . . . but I have become convinced that industry is a better horse to ride than genius. It may never carry any one man as far as genius carries individuals, but industry—patient, steady, intelligent industry—will carry thousands into comfort and even into celebrity; whereas genius often refuses to be tamed and managed, and often goes with wretched morals. If you are to wish for either, wish for industry."

LESSON BROADCAST

By Bernard C. Clausen

THE ANNOUNCER. Lucky Solomon! He began his reign with high ideals. He gave thanks with a thousand burnt offerings. He built temples and palaces; he gathered horsemen and chariots; he delighted in apes and peacocks; his great throne of ivory was overlaid with gold; his vast harem existed only to please him. Unlucky Solomon! The people began to murmur; trouble seethed beneath the surface of his magnificence. He had forgotten how to discern between good and evil.

THE NARRATOR. Thousands of men, obedient subjects of Solomon, toiled like slaves on the walls of Jerusalem. As they worked, they talked resentfully. Jeroboam, young and industrious, in charge of the work, listened and understood the hot rebellion in their hearts. Listen to the conversation between Jeroboam and a strange prophet, Ahijah.

THE PROPHET. Lay down thy plummet. Lay down thy measuring-line. Come out to the potter's field with me.

JEROBOAM. But I have my work to do. I cannot leave.

THE PROPHET. You do not wish to stay at your work, of that I am sure. Your looks betray your discontent.

JEROBOAM. You are right. I can stand it no longer. The men are heartsick. They will slave no more on these citadels of Judea.

THE PROPHET. Why not do something about it?

JEROBOAM. The king will not listen. He sees only the glory of his plans. He forgets the men.

THE PROPHET. With which men do you deal?

JEROBOAM. I command the men of the house of Joseph, from the tribes of Ephraim and Manasseh.

THE PROPHET. Can you depend upon their loyalty? Even against the king?

JEROBOAM. Yes, surely against the king.

THE PROPHET. Let this be a sign to you. I tear this new garment, here, and here, and here again, into twelve pieces. Ten I give to you, they are the tribes of the north. Two I keep—they are the southern tribes you cannot claim. But the ten are yours. You shall be their king!

JEROBOAM. But what shall I do?

THE PROPHET. Flee into Egypt, and there wait with patience till the death of Solomon.

THE COMMENTATORS. Unformed thoughts can be steered into action by the comments of a scheming friend.

"Opportunity" means "in front of the door." You must push the door open. You cannot wait for a gift to drop into your lap.

Before most great plans are ready for triumph they must be tested by long months of waiting in some distant Egypt of exile.

Said Admiral Goldsborough, "That young man Dewey will make his mark in the world, if he ever gets an opportunity." Said Admiral Farragut, "Aye, and he will make the opportunity." A wise man makes more opportunities than he finds.

He who has not done his best, has no right to complain that opportunity has passed him by.

THE ANNOUNCER. Some day you will look up from your work and find a prophet proffering you your "kingdom." Be ready.

WHAT DO YOU THINK?

How did Jeroboam's weakness differ from Solomon's? Was his failure more excusable than Solomon's?

In what ways do modern churches (and individuals) use questionable means to strengthen themselves?

Did Jeroboam's industriousness lead to his downfall? Was he too anxious for the success of his kingdom? Was he unselfish or selfish?

Can a Christian really improve himself at the expense of another?

Was Jeroboam primarily concerned with the welfare of his people or with the outward appearance and strength of his kingdom? How do you account for the introduction of idolatry? Are there any elements in the programs of churches today that might be compared to it?

LESSON 3—JULY 16

Rehoboam: A Man Who Made a Foolish Choice

1 Kings 12:1-20

1 And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsoo the old men's counsel that they gave him;

14 And spake to them after the counsel of the young me saying, My father made your yoke heavy, and I will add your yoke: my father also chastised you with whips, but I wi chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for th cause was from the Lord, that he might perform his sayin which the Lord spake by Ahijah the Shilonite unto Jeroboa the son of Nebat.

20 And it came to pass, when all Israel heard that Jeroboa was come again, that they sent and called him unto the congr gation, and made him king over all Israel: there was none th followed the house of David, but the tribe of Judah only.

KEY VERSE: *A man's pride shall bring him low.—Proverbs 29: 23*

TO BE READ EACH DAY

July 10. M. Delaying to Do Right. 1 Kings 12: 1-5.
July 11. T. Listening to Bad Counsel. 1 Kings 12: 6-11.
July 12. W. Making a Foolish Choice. 1 Kings 12: 12-15.
July 13. T. Disaster from Wrong Decision. 1 Kings 12: 16-20.
July 14. F. A Good Choice. Ruth 1: 15-18.
July 15. S. A Bad Choice. Luke 18: 18-23.
July 16. S. "Wisdom Is the Principal Thing." Proverbs 4: 5-9

SCRIPTURE SAYS—

By J. W. Bailey

The two leading individuals in this lesson are Rehoboam and Jeroboam. Rehoboam was the son of Solomon and, according to 1 Kings 11: 43, succeeded his father, Solomon, in the kingship. The story of Jeroboam is told in 11: 26-40. He is characterized as a man of vigor, industry, and efficiency. He had sought during Solomon's reign to lead an insurrection. Solomon learned of the plot and sought to kill Jeroboam, but the latter fled to Egypt and remained there until after the death of Solomon. Then, according to 12: 3, the people of Israel sent and called him from Egypt and he came back to assume leadership over them in this crisis.

Jeroboam and the people complained of the heavy burdens that Solomon had laid upon them. 1 Kings 4: 7-19 indicates the extensive court establishment that Solomon had set up. In 4: 22, 23 are listed the requirements for a day's provisions at the court. In 4: 26-28 is an indication of the extensive military forces that Solomon maintained, and 5: 13-18 refers to the thousands of men engaged in forced labor on building enterprises. It is not strange that the people groaned under the burden and sought relief under Rehoboam, the new king.

1 Kings 12: 10, 11 contain Rehoboam's reply to the request that he lighten the burdens. His comparison between his little finger and his father's loins is a vivid but tactless exaggeration by which he made clear his utter disregard of the welfare of his people and his selfish determination to increase their burdens beyond all measure. He said his father had chastised them with ordinary whips, but that henceforth he would punish them with scorpions, that is, terribly cruel whips with numerous lashes bearing barbed points or pieces of iron that would cut and tear the flesh of the victims. Such whips took their name from animals called scorpions, not large spiders, but something like lobsters which had long tails and venomous stings. The sting of the scorpion caused great agony.

1 Kings 12: 16 indicates the nomadic background of the northern tribes as contrasted with the luxury of the court in Jerusalem. The northern tribes took the view that they had no need of the southern tribes. A similar attitude on the part of Israel is reported in the reign of David (2 Sam. 21: 1, 2). The evidence is clear that there never was a vital tie between the people of the northern tribes and those of the south.

1 Kings 12: 18 makes clear that Rehoboam was unwilling to accept the separation of Israel from his kingdom. He sent Adoram to collect the tribute which people of the north owed his kingdom. 2 Samuel 20: 24 states that Adoram had occupied this position since the days of David.

From *1 Kings 12: 1, 25* we see that Shechem was the center of activities for Jeroboam and his people. This was in the territory of Ephraim, the former home of Jeroboam. Shechem is mentioned as early as the time of Jacob (Gen. 33: 18). It was a center of life in the days of Joshua (Joshua 24: 1). In the first attempt to establish a kingdom among the people of Israel (Judges 9) Shechem was chosen as capital of the proposed kingdom. Reading behind the lines, we see that we are dealing in this story with a situation that had deep seated causes, in part due to their differing interests and in part to the unduly heavy burdens which the people were called upon to carry.

From *1 Kings 12: 26-33* we gather the information that religious interests also were involved in this disruption of the kingdom. Jeroboam built centers of worship at Bethel in the extreme south end of his territory, and at Dan in the extreme north. He did this in order that the people might not have to go up to Jerusalem to worship in the Temple there. Religion is thus seen to be under the control of the king, subservient to the state. 1 Kings 11: 29-39 gives a clear statement of the fact that Ahijah the prophet of Shiloh, was emphatically on the side of Jeroboam. His interest was religious, and he was against the centralization of worship in Jerusalem

SPIRITUAL RESPONSE

By W. W. Adams

The decision to be made at Shechem as not that of choosing a king. Since ıe people had rejected God as their uler (1 Sam. 10: 19f.) and had estabished a monarchy, they had no choice t the matter. So they came to Shehem to crown Rehoboam and to declare ıemselves his servants. Nor did Rehoıam's decision concern his being rowned king. Rather, he must decide hat kind of king he will be.

Rehoboam did not have to wait long) discern what the issue would be. Thy father made our yoke grievous: ow therefore make thou the grievous rvice of thy father, and his heavy yoke hich he put upon us, lighter, and we ill serve thee." Solomon's varied and ostly enterprises and court splendor ere too much for the financial reources from trade, foreign princes, and ubject peoples; the citizens were heavy taxed. They now demand relief from his burden.

The people were only slightly more raiseworthy than Rehoboam. One susects them of having forgotten the many lessings that accompanied the peaceful, rosperous reign of Solomon. Morever, a more serious matter was the eep-seated idolatry in Israel. There as no word of protest against this. ne thinks naturally of the ingratitude or blessings received on the part of any Americans today; also of the conant clamor for social and economic hange and the feeble protest against ıe sins that underlie all our ills. No, ıe people were scarcely more ready to ake certain vital decisions than Rehoıoam.

But Rehoboam faced the one vital ssue of his life, and he made the wrong ecision. Certain older men, who had een associated with Solomon, advised ehoboam wisely: "If thou wilt be a ervant unto this people this day, and ilt serve them, and answer them, and peak good words to them, then they ill be thy servants forever." This is ut an anticipation of Jesus' words: He that is greatest among you must be ervant of all." Service to others brings esponse, gratitude and cooperation rom them. We face no more pressing eed than that all of us who lead, in the ome, the church, and the state, be ripped by this divine imperative.

The old men were right. Wisdom beongs with age, experience. Happily we re beginning to be delivered from the ool generation that identified true vales with youth and change.

To have heeded the wise counsel would not have solved all problems; but it would have prevented the kingdom being divided.

But the king was thick-headed, dense, lacking in common sense; he could not appreciate the gravity of the crisis. He was so blind that he did not apprehend the measure of the discontent among the people. When the ten tribes revolted he failed to realize that his kingdom was divided. Not until his chief tax gatherer was stoned did he begin to awaken. Even then he was about to march out to battle. Only God's prophet could open his eyes to the futility of such a course and to the fact that his decision to increase the burdens of the people was fatal.

Rehoboam could postpone decision three days, but he could not evade making the decision. He doubtless saw the difficulties involved. To accept the advice of the old men would mean a greatly reduced treasury. To agree with the young men would mean a rebellious citizenry. But difficulties did not free the king from the responsibility of making a choice. So it is with all of us. Made in God's image, we have the ability to choose. This ability carries with it a corresponding responsibility. We cannot claim the ability and evade the responsibility.

Sometimes our choices appear fateful, cruel in nature. Rehoboam did not create the issues nor release the forces that seemed to drag him along to a decision day. "Wherefore the king hearkened not to the people; for the cause was from the Lord, that he might perform his saying, which the Lord spoke by Ahijah . . . to Jeroboam." Forces were pushing ahead toward an end. made inevitable by the decisions and sins of another, Solomon, and had been already announced by Jehovah. Draw whatever other conclusions one may, this sobering fact one must face: one's decisions reach on beyond to others. They cannot escape the effects of our choices even as our lot is determined in part at least by our predecessors.

Rehoboam was unaware of the fact that "the cause was from the Lord"; there was still room for the free play of his own will, energies, and moral powers. Nor can we be sure what God would have done had Rehoboam shown wisdom, contrition and a readiness to serve the people.

Name some choices others have made that blessed your life; some that cursed it. Name some vital choices you have already made; some you must make in the near future. Is it really true that we "must" make such decisions?

Is it not true that many of life's most important decisions are made for us by circumstances over which we have little control? Can such decisions be considered the will of God?

LESSON APPLIED

By Howard K. Williams

Review the paragraphs in last week's lesson having to do with the kings of the united kingdom. When the kingdom was divided, what names were given to the northern and the southern kingdoms? What distinction would you make between the outstanding sin of Jeroboam and the outstanding sin of Rehoboam?

In this lesson show how choices are made, and emphasize the effect of one's choices.

REHOBOAM'S FOOLISH CHOICE

Life Is Made Up of Choices

How many choices have you made so far today? Count up and see. You chose when you would get up. You chose the clothing you would wear. You chose what you would eat for breakfast. You chose to come to Sunday school. You already have made many choices, and you will be making choices all the rest of the day and all the rest of your life.

You might discuss the theories of determinism, of fatalism, of free will; the relation between the sovereignty of God and man's power of self-determination. All these matters are interesting. All of us feel that we can and do choose between this and that. Whatever may be our theories, we certainly act like people who can choose. Today we are studying the fatal choice made by a man long ago.

Rehoboam's Choice

Upon the death of Solomon, the people, instead of immediately choosing a king, sent representatives to Shechem (the modern Nablus), some twenty miles north of Jerusalem, to consider the matter. The southern tribes, Judah and Benjamin, were content to have Rehoboam, Solomon's son, reign over them; but the northern tribes wanted to know whether Rehoboam would continue his father's policy of extravagance combined with heavy taxes.

The question was put to Rehoboam and he requested three days in which to prepare his answer. During those days he sought counsel from two groups of people: the old, experienced advisers of his father, and some prominent young men. The old, experienced men advised a more economical and humane reign. The young men advised greater splendor and increased revenue. Rehoboam, foolishly, refused the advice of experience, and accepted the advice of inexperience, which resulted in the division of the kingdom.

Choices Based on Experience

He is a wise man who, instead of insisting on trying everything for himself, is willing to learn from the experience of others. To have to learn everything through personal experience would prove a severe and very costly method. Much can be learned by observing the results of similar courses in the lives of others.

This Is True Nationally. Every war proves how supremely costly war is. Costly in the great destruction of property, of homes and of human lives; costly in death and lasting afflictions; costly in moral and spiritual values. Every war likewise shows the futility of war as a means of settling differences permanently—differences which might be settled amicably and without war, if just a little common sense were shown —to say nothing of Christianity—on both sides.

True in the Realm of Industry. A strike brings loss to both the employer and the employees. The history of strikes amply proves this. Yet the misery, hardship, and ill-feeling attendant on strikes still go on, because men refuse to profit by the experience of others.

True Also in Personal Living. Rehoboam must have seen something of the results of his father's extravagance, yet he chose to follow his father's methods. In this folly, alas, he is not alone.

Paul tells us that "whatsoever a man soweth, that shall he also reap" (Gal. 6:7). The emphasis is on the word "that"; i. e., there is to be a *sure* harvest, *similar* to the sowing. Men have seen this law verified repeatedly, yet they still choose to sow evil. They should know from the experience of others how surely the harvest will be evil.

In Rehoboam's case, his foolish choice cost him the greater part of what might have been his kingdom. How many kingdoms have been lost through unwise choices!

Choices in Personal Habits. One day, when conducting the funeral service of a man who had lived a clean and helpful life, I saw at a little distance from the group about the grave a man in middle life. He kept away from the group, yet remained near enough to hear the service. There he hovered, like an evil spirit of the night. I knew the man. Once he had been an active member of a church's young people's society; now he was a wandering soul, sleeping anywhere he happened to be, a derelict, lost to himself, his family, and society.

I had seen that man make the choices, one after another, that brought him to that low estate. One day I had said to him, "How many cigarettes do you smoke, Jake?" "I hate to tell you," he replied; "dozens of packs a day when I can get them. I know they harm me. The doctor says they'll get me yet." Each evil choice had led to another along the downward way.

Consider the lives with which you are acquainted, either through personal experience or through reading. Note how the choices that were made always led upward or downward.

Charles Reade said: "Sow an act and you reap a habit. Sow a habit and you reap a character. Sow a character and you reap a destiny."

Choose Jesus

The Indians, when talking about the Christian life, speak of "choosing the Jesus road."

Jesus said to Martha, "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:42).

To choose Jesus means to choose to follow him. He never made selfish choices. One night he was praying on the mountainside, in happy conference with his Father, but he perceived that the disciples were on the sea, in a storm, and needing him. He went to their aid. Even Jesus "pleased not himself."

How sad the results when we start choosing with a view to selfish gain! How often, in my years of service, have I seen brilliant, lovable people, wreck their usefulness by choosing selfishly. Here, a little choice of ease, instead of service; and there, a choice that, for the sake of some selfish end, hurt a friend; until the choosers, having become wholly selfish, step on hearts and lives uncaringly, climbing on others' heartaches to some selfishly desired goal.

" 'Choose you tonight if I must
Miss you, or they.'
I pleaded for time to be given; he said,
'Is it hard to decide?
It will not seem hard in heaven to have
Followed the steps of your guide.' "

SUGGESTIONS

Bring Rehoboam down to date, to the very lives of those in your class.

You have Rehoboams in your class, those who choose their course of conduct for the sake of show, ease, or selfish gain. Help them see the end of such a choice. Show them, on the positive side, that the choice of goodness pays, no matter what it may seem to cost.

It is said that some years ago a costly railroad bridge was endangered by the flooded Potomac. President Garrett of the Baltimore and Ohio Railroad ordered that a train of loaded freight-cars be run on the bridge and kept there to steady it. The local superintendent said, "But, Mr. Garrett, that train is loaded with silk." "Even so," said Mr. Garrett, "it would be easier to pay for the silk than to build a new bridge."

It costs to choose the right. Certainly! But not so much as sin costs in the loss of character. Are you making good choices?

VIEW-POINT OF YOUTH

By Colena M. Anderson

There is drama in this lesson. Why not make it more real to the class by dramatizing it? Instead of the usual reading of the lesson—so many classes I have visited still read it verse by verse around the class—try having it presented as it happened. You need four characters: Rehoboam, Jeroboam, an old man, and a young man. The conversation for each is ready-made in the text. The simplest handling would be to read the parts. Far better, though, if they could be given impromptu. It is not necessary that the exact words be memorized. The words are not so important as the thought. One person may be appointed to read verses 15-20 as soon as the speeches are over.

Before considering the topic, "Vital Decisions We Must Make," it might be well to review the last two lessons by:

1. Comparing Rehoboam with Solomon. Did the former want an understanding heart?

2. Comparing him with Jeroboam. What great opportunity did Rehoboam miss?

For an ambitious class the little pattern of dramatization may be carried out in the presentation of the two vital decisions that face each young person: (1) the choice of a life-work and (2) the choice of a life-partner.

In both cases the advice of the older friends often differs radically from the advice of the younger, and too often the one who is making the choice decides with the younger, as did Rehoboam.

Questions for general discussion:

1. What part should advice have in our decisions?

2. Whose advice is worth more: that of old men or that of young men?

3. What tests can you use to check on the value of differing advice?

4. What part should pride have in our decisions? What part *does* it have?

THE CHOICE OF A LIFE-WORK

So much is being done in vocational tests today by our schools that in some

places anything a Sunday school teacher might add may seem almost superfluous. Ours is always the responsibility, however, to hold up the call to unselfish service, or to point out the deeper services to be found in a vocation already chosen.

If nothing is being done in your community to help young people to find their vocations and avocations, you have a fine opportunity to be of real service. Get in touch with the superintendent of schools and ask him about the tests for vocational guidance given in other cities. The library will have books on vocations and avocations, and in these days avocational decisions are as necessary as vocational ones.

Do you know the pamphlet, "Life-Work," in the "Youth and the Christian Life Series" issued by The American Baptist Publication Society? You can get it for fifteen cents from the Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

THE CHOICE OF A LIFE-MATE

In discussing the choice of a life-mate, the public library again will come to your aid. In the past few years many articles have been written on this subject. These are available through the reader's guide in the library. *Good Housekeeping* has had a splendid series now printed in book form.

With all that has been written and said it is amazing to find how many young people there still are who have not had access to any counseling on this most important of all decisions. We fail in our responsibility if any young people in our classes make this decision wholly upon their own.

Your class may render an outstanding contribution to all young people in your community by sponsoring a forum on home-making in which the problem of the choice of a life-partner will be given its rightful and important place. Happy marriage is founded upon more than physical fitness. Too many communities take pride in the establishment of health bureaus and the requirement of a doctor's certificate before marriage, but do nothing beyond this. We are poor teachers of young people if we allow the matter to rest there. We must put emphasis upon spiritual health, too, and help these youth of ours to come to this great decision by way of all the advice that the wisest and best can give.

WHAT DO YOU THINK?

What was the fundamental cause of the division of the kingdom, and the differing interests and attitudes of the people? What did they need to unify them?

What is the most common cause of divisions among Christians today? Lack of religion? Selfishness? Confusion? Lack of capable leaders?

Could you justify Rehoboam's decision on the basis of the nation's need of a strong leader to control insurrection? Is action accomplished by force or pressure ever justifiable in the Christian cause?

Can churches today be accused of failing to acknowledge certain unpleasant facts (like Rehoboam, who would not acknowledge the division of the kingdom) and of an attempt to override them by authority and dogmatism instead of facing them and adjusting itself to meet them?

LESSON BROADCAST

By Bernard C. Clausen

THE ANNOUNCER. How do you make your choices? Do you take plenty of time to think them through? Do you seek advice? Do you know how to distinguish good advice from bad? Sometimes important national issues have been settled tragically by one foolish choice. Here is a young king whose pride brought him low.

THE NARRATOR. Thirty miles north of Jerusalem at the town of Shechem, the people of the twelve tribes gathered for the crowning of Rehoboam, son of Solomon. Years before, Abraham and Jacob had built altars here, Joseph had been buried here, and here Joshua had pledged the Israelites to loyalty to their God. Centuries afterward, Jesus was to find here, at the well-side, the woman of Samaria, who needed his help. But today eager tribesmen crowd the countryside. They have been awaiting this moment impatiently for three days. And among them stands bold Jeroboam, who has just returned from voluntary exile in Egypt.

THE KING. The three days of waiting are over. This is the day for the decision. Have you anything more to say, since last we met?

JEROBOAM. Nothing more, O king. Thou knowest our plea and our promise. Thy father made our yoke grievous. Make the service lighter, and we will serve thee.

THE KING. I have asked the old men what to do. They have counseled me. Tell Jeroboam what you advised.

AN OLD MAN. Give the people what they ask, O king. Lighten their heavy yokes. Let them serve thee gladly.

JEROBOAM. Good advice, too. That will unite the kingdom.

THE KING. But I asked the young men, also, and they told me their advice.

JEROBOAM. What did they say, O king?

YOUNG MEN. Tell them you are greater than your father. Tell them your demands will be greater, too. Tell them your little finger is bigger than your father's thigh.

THE KING. And this will I tell you. I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions. The sharp metal of my lashes will scourge your flesh!

THE PEOPLE. To your tents, O Israel. Let Rehoboam be king over the house of David, the tribe of Judah. See to thine own house, David. Jeroboam is our king. To your tents, O ye people!

THE COMMENTATORS. Always be suspicious of advice that fits in perfectly with your proud desires. "Faithful are the wounds of a friend."

Robert Burns once bravely began to discipline his roving spirit. A friend teased him into drowning his resolution in drink.

"Yokes," and "whips"! The king who talked like that must have looked upon his people as though they were beasts. No wonder the advice of the old men did not appeal to him.

With the best of advice you cannot be too wise. Without it you cannot be wise enough.

THE ANNOUNCER. When the revolt was beginning, Rehoboam sent a last messenger to dissuade the people. Unfortunately, he selected Adoram, who had been the master of their forced labor, whom they had learned to hate. They stoned him till he died. Then at last the young king realized his folly.

Once to Every Man

Once to every man and nation
Comes the moment to decide,
In the strife of Truth with Falsehood
For the good or evil side;
Some great cause, God's new Messiah
Offers each the bloom or blight—
And the choice goes by forever
'Twixt that darkness and that light.

Then to side with Truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside
Till the multitude make virtue
Of the faith they had denied.

Though the cause of Evil prosper,
Yet 'tis Truth alone is strong;
Tho her portion be the scaffold,
And upon the throne be Wrong—
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth One within the Shadow
Keeping watch above His own.

—James Russell Lowell.

LESSON 4—JULY 23

Asa: A Life of Trust

2 Chronicles 14 and 16

2 Chronicles 14: 2-12

2 And Asa did that which was good and right in the eyes of the Lord his God:

3 For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves:

4 And commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

6 And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the Lord our God, we have sought him, and he hath given us rest on every side. So they built and prospered.

8 And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour.

9 And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art God; let not man prevail against thee.

12 So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

KEY VERSE: *Help us, O Lord our God; for we rest on thee.—2 Chronicles 14: 11*

TO BE READ EACH DAY

July 17. M. A Life of Trust. 2 Chronicles 14: 2-7.
July 18. T. Relying on God in Peril. 2 Chronicles 14: 8-12.
July 19. W. A Misplaced Trust. 2 Chronicles 16: 7-9.
July 20. T. Trusting Christ for Salvation. John 9: 35-38.
July 21. F. A Father's Trust. Mark 9: 20-27.
July 22. S. Trusting Christ for Victory. 1 John 5: 1-5.
July 23. S. God, Our Refuge. Psalm 62: 5-8.

SCRIPTURE SAYS—

By J. W. Bailey

2 Chronicles 14: 1 states that Asa, the chief character in the lesson today, was the son of Abijah. 2 Chronicles 12: 16 tells us that Abijah was the son of Rehoboam, who was the son of Solomon. In 13: 1, 2 we are told that Abijah ruled for only three years, between the reigns of Rehoboam and Asa.

When Jeroboam led the people of Israel to rebellion against Rehoboam, war continued between these two kings throughout the reign of Rehoboam (2 Chron. 12: 15). *2 Chronicles 13* tells a story of the conflict between Abijah and Jeroboam. Jeroboam was still king during the earlier part of the reign of Asa, but there was quiet in the land for ten years.

The writer of Chronicles includes Benjamin with Judah in the Southern Kingdom. This is in accord with the announcement made by Ahijah the prophet to Jeroboam (1 Kings 11: 31, 35). 1 Kings 11: 32, 36 gives the Southern Kingdom but one tribe. So it appears that the tribe of Benjamin was an uncertain quantity. Their affiliations were now with one and now with the other of these two kingdoms.

2 Chronicles 14: 9 tells of the invasion of Israel by one Zerah, the Ethiopian. He appears to have been one of the Egyptian kings of the dynasty to which Shishak (Sheshonk), mentioned in 1 Kings 11: 40, belonged. Mareshah at which point the battle took place, (2 Chron. 14: 9, 10) was in the vicinity of Gath (2 Chron. 11: 8). This would place it down somewhere on the border between the country of Israel and that of Egypt. The battle was carried as far as Gerar (2 Chron. 14: 13, 14). It appears from the closing words of verse 15 that the country around Gerar was despoiled by the armies of Asa. This would indicate that the people of the territory had been affiliated with the invading armies. It should be remembered that they belonged in the territory of Judah, and properly should have been a part of the kingdom of Asa (2 Chron. 11: 5-12). Apparently they had joined in rebellion against him.

The capital of Egypt at this time was in the extreme north end of Egypt, in the eastern portion of the Delta. Invasion from here, up along the Mediterranean coast, would be natural and easy.

2 Chronicles 14: 2 describes Asa as a king who did that which was right in the eyes of the Lord. In 15: 17 we read that "the heart of Asa was perfect all his days." In 15: 16 we learn that he even removed his mother from her position as mother queen because she had made an image and set it up for immoral worship. Asa destroyed the image completely.

But Asa was not as wise as he was good. *2 Chronicles 16: 1-6* is the record of his political maneuvering against Baasha, son of Jeroboam, who had become king of Israel. Baasha invaded Asa's kingdom and fortified Ramah at the south of the kingdom of Israel in order that he might have complete control over the northern frontier of Judah. Asa bought the support of Benhadad, king of Syria, whose capital was in Damascus. Then Baasha abandoned his campaign against Asa and returned to his capital, while Asa proceeded to destroy the fortifications at Ramah and build up his own defenses at Geba and at Mizpah.

Hanani, the seer (1 Samuel 9: 9 tells us that seer was the old name for prophet) reproved Asa for what he had done (2 Chron. 16: 7-9). Asa was enraged with the words of the prophet and put him in prison. Following this he also entered upon a period of oppression.

If we let the Old Testament speak for itself in its plain, simple language its story is very illuminating. It is a story of lights and shadows. The kings and people of that time were actuated by the same mixed motives that control the lives of people today.

It is said that Asa's heart was right toward God. He destroyed the places of idol worship, and deposed his own mother because she became involved in idolatrous and immoral worship.

However, Asa was headstrong and unwilling to listen to criticism. Like so many kings, he thought of religion as subservient to the state; the king could do no wrong. The state existed for itself and could bear no criticism.

SPIRITUAL RESPONSE

By W. W. Adams

One experiences a genuine thrill upon reading the story of Asa and his people. Peace prevailed for the most part; there was general prosperity and happiness; there were great victories within Judah and against enemies from without. The record is romantic and pleasing.

One must look beneath events to discover the root that bore the rich fruit that characterized the reign of Asa. That root was trust in God.

Now trust is personal, inward, spiritual. It concerns the attitude of mind and soul. It relates one person to another in an atmosphere of mutual understanding, sympathy, interests and efforts. One trusts in God when, in addition to discovering his will, one is persuaded that one ought to obey that will—persuaded to the extent that one begins to do what God wills. Trust begins only when one unites with God in doing his will.

But trust in God cannot remain inward: it reveals itself in life, in activity, obedience. "Asa did that which was good and right." He destroyed many idolatrous places and practices, built and fortified strategic cities, and perfected a magnificent army.

Trust also inspires one to try to influence others for good. Asa "commanded Judah to seek Jehovah, the God of their fathers, and to do the law and the commandment." Such a command is powerless except when coming from the lips of one who leads the way in obedience to law and commandment.

Trust in God never goes unrewarded. Judah was free, peaceful, prosperous, strong.

Trust manifests itself further in humility and gratitude. Asa claimed no credit for himself. "We have sought him, and he hath given us rest on every side."

These qualities of mind and heart cannot function in a vacuum: the testing hour will come. The "Ethiopians," more than a million strong, challenged Judah in battle.

Trust in God never creates security sufficient to render trust no longer necessary. Asa and his people were strong: but they did not trust in their strength. They cried to God: "for we rely on thee . . . thou art our God; let not man prevail against thee." God had made them strong during the peaceful years; he will now give strength to the weak. God heard the cry. The battle was joined: trust in God and obedience to him were rewarded by victory, swift and complete.

God, who alone knows the future, ever seeks to prepare his servant for the next battle. He sent his prophet Azariah (chapter 15) to interpret events for Asa and to warn him against apostasy. "Jehovah is with you, while ye are with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you . . . be ye strong, and let not your hands be slack." Was Asa in danger of becoming slack? Do you know of instances where strong, successful men became slack and lost? Is it true that God's presence and blessings are conditional upon our seeking him? Can you recall where Jesus confirmed this teaching? What of Matthew 7: 7ff., and John 15: 1ff?

Life is a succession of crises that test our faith. Many are the factors that make this so. Life in Judah was so attractive that many Israelites were turning their allegiance to Asa. Piety, peace, prosperity—these created a severe test of Asa's trust in Jehovah. Baasha, king of Israel, sought to check Judah's power and the exodus of Israelites into Judah. He fortified Ramah for that purpose. This threatened Judah's peace. Asa felt the danger keenly.

Asa broke faith with God. He put his trust in gold and in human allies. With treasures from the Temple he hired Benhadad of Syria to break his league with Israel and so to threaten Israel that the forces in Ramah would be withdrawn. The plan was successful. Judah was saved from further trouble at Ramah.

Defeat in victory! God was displeased because Asa had forgotten the victory over the Ethiopians, and had relied on human strength. He sent his prophet to rebuke Asa for his apostasy and to announce the unwanted outcome. "The eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them, whose heart is perfect toward him. Herein thou hast done foolishly; for from henceforth thou shalt have wars." Trust brought peace; distrust, war!

Sin leads to more sin. Rebuked by the prophet and many of the people, Asa imprisoned the prophet and oppressed the people.

Sin brings tragedy. Comparatively young, Asa becomes severely diseased. Still distrusting God, he turned to the physicians. They were powerless; death followed. He had sought not Jehovah.

They could bury him in a beautiful sepulcher, midst sweet odors, spices, and very great sacrifices; but all this could not conceal the fact of apostasy and its inevitable, tragic consequences.

Sin cannot be overcome by balancing it with an equal amount of righteousness. Asa reaped the evil results of his sinful act in spite of the fact that for many long years he had done right in God's sight.

LESSON APPLIED

By Howard K. Williams

The Picture Before Us

When preparing to teach a lesson it is important to get a vivid mental picture of it. Can you see it clearly, as though you were looking at a painting? To get such a mental picture of this lesson, read the account of Asa's life, given in 2 Chronicles, chapters 14 to 16; then ask yourself this question, what does the experience of Asa have to say to me? Does his life have any vital bearing on the lives of the members of my class? The aim of this lesson is to show the supreme importance of reliance on God in every circumstance of life, unto the very end of life.

Two Kinds of Kings

Two classes of kings are mentioned in the Scriptures. Of each in the first class, it is said, "He did that which was evil in the sight of the Lord"; of each in the second class, it is said, "He did that which was good and right in the eyes of the Lord." Read the books of Kings and Chronicles, and note how often these descriptive phrases occur.

The goodness or badness of these kings was reckoned, not according to the way they looked to men, but according to the way they appeared to God. (Many things look right in men's eyes that do not look right in God's eyes.)

"I don't blame you!" we may say to someone who retaliates an injury; but Jesus says, "Love your enemies, and do good . . . and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil" (Luke 6: 35).

Good questions for each to ask himself are: Am I doing right in God's sight? Is God pleased with what I do? Is God displeased because of what I fail to do? Asa did that which was right in God's sight. Do you?

Negative Aspect of Doing Right

We must get rid of bad things. Asa took away the pagan altars, and cut down the trees that had been fashioned for grove worship. These places were alluring to the lower nature. The "high places" were a bad influence on the young people. Similarly today, the inviting saloon, the open Sabbath with its motion-pictures and various other amusements, make it seem to the unthinking right and natural to break the Sabbath Day.

Asa, by law, got rid of certain evils. Is it infringing on personal freedom for a Christian community to pass laws against the open Sabbath? Against the saloon?

Is the argument that you cannot make a man good by passing prohibitory laws a valid reason for not closing dangerous places?

Is it infringing on freedom to build as many fences as we can to protect children and youth from sin, even though we know that in spite of all precautions they may climb these fences? Asa made it safer, at least, by destroying the altars that lured to vice.

Positive Aspect of Doing Right

Then Asa commanded the people to seek the Lord and to do his will. That is, he acted on the principle that nature abhors a vacuum. There is no use breaking an altar unless you give a person something better. No use breaking idols unless we offer the true God. We may take away everything that would tempt to evil and yet evil may flourish, for people are active. If they do not seek to do good, they will seek to do evil instead.

What can the churches do to enlist this principle of activity which we see in human nature? What is your church doing in this respect?

Asa occupied the people's time by constructive measures. He had them build walls about the cities to protect themselves against foreign invasion. Asa "built and prospered." "Satan finds mischief still for idle hands to do." Keep doing something worth while and you will crowd out things not worth while!

"We Rely on Thee"

In spite of everything we may do to make it easy to be good, enemies to our peace and goodness will come against us. So they did with Asa. Zerah of Ethiopia, with the largest army mentioned in Scripture, a million men with three hundred war-chariots, came up from the south against Asa, who had but half that number. Asa did two things: he went out to meet him, and he prayed for divine strength. He acted and he trusted.

What is trust? A healthy but lazy man filled his mouth with pious sayings. He refused to work, saying that he relied on God to feed him. As a matter of fact, his wife and daughter were working themselves almost to death to meet the expenses of the home. That man was nothing but a parasite on their labors. His was not trust.

Faith is trust *and* work. "Shew me thy faith without thy works, and I will shew thee my faith by my works" (James 2: 18). I show my faith in my automobile by getting into it and letting it transport me, not by saying, "I believe the car can take me." A man can do right in God's sight only as he trusts *and* obeys.

Asa's Cunning Trick

One thing about being good—we have to keep at it to keep it good. Goodness in the past tense ceases to be goodness. The fact that I was honest yesterday does not help much if today I steal. Yet the religion of many people is in the past tense. "I used to believe," "I used to serve," we hear them say.

Asa had gone forth valiantly against Zerah; had conquered and returned. Then Israel, to the north, began to encroach upon the boundaries of Judah. Instead of going forth again in God's strength against this new enemy, Asa conceived what he thought was a pretty smart trick. He took a large portion of the plunder he had taken from Zerah and sent it to Benhadad, king of Syria. He asked Benhadad to start a war on the northern boundary of Israel. So, bribed and willing on his own account, Benhadad attacked Israel, and Israel had to withdraw its army from Judah to protect itself against attack.

Observe that Hanani, the prophet of God, rebuked Asa for relying on Benhadad rather than on God (2 Chron. 16: 7). Asa's anger at being rebuked shows how far he was departing from God. He threw the prophet in prison and began oppressing his people.

Wealth and power often prove a snare to one's trust in God. Asa had possessions. He thought he could use them to purchase victory. "How hardly shall they that have riches enter into the kingdom of God!" said Jesus. Why? Because if we are rich and talented and smart, we soon begin to think that these things can get us anything, can take us anywhere.

Upon the walls of the catacombs are writings showing the trust the early Christians had in God. They trusted God though they must die for him. Then Christianity became popular. Constantine made it the state religion. Money, power, and position gradually took the place of reliance on God. Only the shell of true religion remained.

To End Right in God's Sight

At first Asa had recognized the smallness of his resources and the greatness of his enemies; but as his power grew, his dependence on God lessened. He might not have admitted it, but he had come to depend more upon his resources than upon God. He sought to buy protection; he persecuted his own subjects.

Then, in the thirty-ninth year of his reign, he became ill, and after two years he died. It is recorded that in his illness "he sought not the Lord." Poor fellow! Good for so many years, and then allowing his goodness to become past history! No matter how old in age or service we may be, we need God's grace and strength to the very end. To be right in God's sight, we must *stay* right in God's sight.

Is your Christian experience up-to-date? Is it a real and present companionship with Jesus?

VIEW-POINT OF YOUTH

By Colena M. Anderson

Excuse me, please, if I pass over the lesson of today and take for examples of trust some illustrations other than those given in the life of Asa. Not that this material is not good, but the peace sermon of last Sunday is still too fresh in my mind and the plight of my friends in China too full upon my heart to allow me to read of Ethiopians falling in such numbers that they could not recover themselves, without wishing with all my heart that the word "war," past, present, and future, declared and undeclared, might speedily become the forgotten word of all ages. Every time I have to read one of the Old Testament war stories I see superimposed upon the page the words, "Ye have heard it said of old, but I say unto you."

The topic today is "How to Trust God." There are different ways of trusting. There is the way of the soldier trained in shooting and in the use of the bayonet. When the heat of the battle is over and the victory is ours some will say, "See, we trusted in God God is ever on the side of right!"

There is also the way of Carrie in Pearl Buck's biography of her mother *The Exile*. Unarmed, she meets the rabble coming in to kill her and her children. Instead of locking the gate she has the gateman throw it wide open Instead of closing her door she has tha open, too. She meets the rough guests not with a gun but with a cup of tea "She would trust in God, silent as he was. and not fear what men could do to her." This incident, which the editor of *The Woman's Home Companion* describes as "one of the most dramatic and moving incidents we have ever read," is found in the instalment of the story printed in the December, 1935, issue of that magazine. If you want something different for your class, read that part of the story begining on page 92 of that December number with the words "But the spring . . . drew near" and ending on page 101 with "They were saved. . . Was it a sign at last?"

Then there is a third kind of trust the trust of Job when he said, "Though he slay me, yet will I trust him," and the trust of Shadrach, Meshach, and Abed-nego, who answered King Nebuchadnezzar saying, "O king, if it be so our God is able to deliver us from the fiery furnace; and he will deliver us out of thy hand. But if not . . . we will not serve thy gods" (Dan. 3: 17, 18).

ut if not! There's a stout trust for ou! Our young people need more of is kind.

They will come back almost without ception and say, "Yes, we know that e need trust. Now tell us where to et it." Get it? I don't know any op where it is sold, or any tree where fruits, or any will in which it is beneathed. It comes from the inside of ; it is something that develops as r ability to swim develops. We learn swim by plunging into the water. e may stand and shiver on the bank long as we can endure the suspense—d the jibes of our friends—but we'll ver take the first stroke until we *take*

We may own a new car and know all e screws in its body, but we'll never arn to drive the car until we *drive* it. On the board in one of my college assrooms was the motto, "You succeed trying." In the laboratory of the irit I have come upon another motto, "You trust by trusting."

Carlyle says: "Belief is great, life-ving. The history of a nation becomes uitful, soul-elevating, great, as soon it believes. A man lives by believing mething, not by debating about many ings." Substituting "trust" for "be-ef" and applying it to the individual, k your students to paraphrase this. composite of their results may read, Trust is great. life-giving. The life of individual becomes fruitful, inspiring, eat, so soon as he trusts. A man es by trusting God, not by wondering w to go about to begin to trust."

Trust means a confidence in God's omises, a releasing of the spirit from ar, an aggressive appropriation of wer, a yielding to comfort that comes rough hope.

Day after day we put our trust in an. Unafraid. we walk over his idges, go to sea in his ships, take the wings of the morning in his anes. Man-made vehicles! And we ust them! What a sad state we would e in if we did not. We would eat food (it might be poisoned); we ould—— But why go on? If we tart our young people along this line thought they will soon outdistance us.

Recalling them from the monstrous orld where fear of man displaces trust man, ask them to take any one act trust in man, diagnose it, and see w its principles apply as well to trust God. For instance, consider this mat-r of crossing a bridge. At one time, erhaps, some people were afraid of rossing a bridge, afraid it would break own. But today thousands of us cross ridges and scarcely are conscious that e do it. Long ago we learned, first om the experiences of others and then om our own, that it was trustworthy. Trust in God is like that. We learn to trust by joining ourselves to the great company of "trusters" in the past. What better place to read their biographies than in the Bible? We learn to trust too by joining ourselves to the trusters of today. Where can a greater company of them be found than in the church? We strengthen our trust by exercising it.

Still two minutes before the bell rings. Just time enough to look up a few of the many verses in the Bible telling of trust. You will find them listed in your concordance.

In preparation for next Sunday, ask the class to be on the lookout in this week's papers for instances of disobedience, and bring them to class next Sunday.

LESSON BROADCAST

By Bernard C. Clausen

THE ANNOUNCER. Now that rebellion had accomplished its tragic work, two kingdoms existed side by side in enmity. Each watched the other suspiciously. For a time one nation would prosper more than the other. Then conditions would reverse.

THE NARRATOR. Was it only the puzzling mystery of human affairs that brought about such changes in fortune? According to Scripture the secret of Judah's prosperity under Asa lay in her king's honest prayer and pledge: "I shall do what is good and right in the eyes of the Lord." Here a prophet, Azariah, greets King Asa at a moment of memorable victory.

THE PROPHET. Hail to thee, O king. God has given you the victory.

THE KING. I dared to pray to him because I was trying to do his will. The battle was his, not mine. Without him we would have failed before the great host of the Ethiopians. His is the victory!

THE PROPHET. Were you sure it was his cause you were defending?

THE KING. Yes. For in obedience to his will, years ago, I began destroying the false temples, the foreign idols, and commanded the people to seek Jehovah.

THE PROPHET. They are not all vanished yet. The queen's foul image of Astarte still stands in Jerusalem.

THE KING. I shall grind it to dust and bury it in the valley of the Kidron.

THE PROPHET. There are ruined cities to be rebuilt.

THE KING. I shall rebuild them.

THE PROPHET. The people must be summoned once again to their true faith.

THE KING. Summon them soon to Jerusalem. There we shall ratify a covenant to seek God with all their hearts and all their minds.

THE PROPHET. Truly this is God's victory. You have used your years for him, as you said you would. You will use your future for him, too. This battle is only a moment in your obedience. Your foes are his foes. Your purpose is his.

THE KING. Help us, O Jehovah, our God, for we rely on thee.

THE COMMENTATORS: "You have aroused a disturbance in all of Germany. On whom do you rely?" a general asked Luther. "Upon God alone," came the reply. At the moment of exultant triumph, listen to the warning voice of the prophet in your soul, "This is only a reason for faithfulness." Trying and trusting remove mountains. "In God we trust" is a prayer of thanksgiving, first stamped on our coins when the Civil War was over.

THE ANNOUNCER. Once Napoleon's army threatened an Austrian village. The dean of the church said, "It is Easter Day. We have been reckoning on our own strength and that fails. Let us ring the bells and have Easter service as usual, and leave the matter in God's hands." The French heard the bells, concluded some unexpected force had come, broke camp, and fled at once.

WHAT DO YOU THINK?

Is it possible to have one's heart right toward God and yet do wrong?

Is it possible to improve the lives of non-Christians in a community by means of laws that remove temptations of various kinds? Is it right to do so, even against the wishes of those non-Christians?

In what ways is your church (and in what ways are you) putting too much emphasis on negative and prohibitive aspects of righteousness and at the same time failing to make enough positive, constructive effort?

Would you condemn Asa for his treaty with Benhadad? Where do you draw the line between trusting God and depending on one's own efforts or those of one's friends?

Should one do what he can and then trust God for the rest, or should he leave everything to God?

Is it right for Christian nations today to make treaties with non-Christian nations for economic or military advantages?

If America trusted God completely, as the motto on its coins seems to say, would it be unnecessary to maintain an army or a navy?

Is it better to have peace by means of compromises with evil than to involve millions of men in destructive warfare in an attempt to defend a righteous cause?

LESSON 5—JULY 30

Jehoshaphat: A Life of Obedience

2 Chronicles 17: 1-9

2 Chronicles 17: 1-6, 9-12

1 And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel.

5 Therefore the Lord stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the Lord: mor over he took away the high places and groves out of Judah.

9 And they taught in Judah, and had the book of the law the Lord with them, and went about throughout all the cities Judah, and taught the people.

10 And the fear of the Lord fell upon all the kingdoms of t lands that were round about Judah, so that they made no w against Jehoshaphat.

11 Also some of the Philistines brought Jehoshaphat presen and tribute silver; and the Arabians brought him flocks, sev thousand and seven hundred rams, and seven thousand and sev hundred he goats.

12 And Jehoshaphat waxed great exceedingly; and he built Judah castles, and cities of store.

KEY VERSE: *Seek ye first the kingdom of God, and his righteousness.—Matthew 6: 33*

TO BE READ EACH DAY

July 24. M. Seeking God's Ways. 2 Chronicles 17: 1-6.
July 25. T. Magnifying God's Word. 2 Chronicles 17: 9-12.
July 26. W. The Wisdom of Obedience. Deuteronomy 4: 1-6.
July 27. T. Failure Through Disobedience. 1 Samuel 15: 22-2
July 28. F. Obedience in Love. John 15: 9-14.
July 29. S. Keeping the Great Commandments. Mark 12: 28-3
July 30. S. "Obedient unto Death." Philippians 2: 5-11.

SCRIPTURE SAYS—

By J. W. Bailey

2 Chronicles 17: 1 brings before us Jehoshaphat, the son of Asa. The statement that he strengthened himself against Israel refers to the fact that he fortified the walled cities in the northern part of his kingdom. We learn from verse 2 that Asa had taken certain cities of Ephraim, cities belonging to the northern kingdom, which had been established by Jeroboam. 1 Kings 15: 16 states that between Asa and Baasha, king of Israel, there was war throughout their reigns. At some point in this conflict Asa had evidently captured some of the cities belonging to Baasha.

The Baalim (2 Chron. 17: 3) were the gods of the peoples by whom Judah was surrounded. From 2 Chronicles 15: 16, 17 it is clear that there was a strong party at court which had led in the worship of the Baalim in certain high places where altars were erected. But Jehoshaphat definitely set himself against this idolatrous worship and destroyed many of the high places (17: 6).

The Philistines (17: 11) came from the island of Crete, called Caphtor in Amos 9: 7. They settled in the southwestern section of Palestine. They had five chief cities and each city had a ruler (Joshua 13: 3 and Judges 3: 3). They had become very strong in the country, and 1 Samuel 31 gives a record of the death of Saul and Jonathan in a battle with the Philistines on Mount Gilboa. This eleventh verse indicates that Jehoshaphat had subdued at least some of the Philistines and was receiving tribute from them. The country of Arabia is first mentioned in the reign of Solomon. Its chiefs were merchantmen with whom Solomon did business. Apparently they were under Solomon's power and brought him tribute. They paid their tribute to Jehoshaphat from their herds of sheep and goats. These animals formed a large part of the wealth of the sheiks of the desert.

2 Chronicles 17: 14-18 indicates something of the military establishment of Jehoshaphat. Adnah is named as chief of his army and the following verses give the names of other military leaders.

2 Chronicles 17: 19. Jehoshaphat distributed his military forces among the walled cities of his country. He was not only a religious leader, but made strong military preparations for the defense of his kingdom.

The story of Jehoshaphat runs through from 2 Chronicles 17: 1 to 21: 1. An examination of this material for points of emphasis will be valuable.

Chapter 17, from which the material for this lesson is taken, emphasizes the character and prosperity of Jehoshaphat. He was a man of religious integrity, giving himself entirely to the worship of Jehovah.

In the second place, he made extensive preparations for the education of the people, beginning in the third year of his reign. It has been said that school teachers produced the World War, and that what you want in th state you must first put in the schoo Jehoshaphat may not have had this mind but at least he followed th principle.

We learn also that Jehoshaphat ma extensive preparations for the intern strengthening of his country. He bu places in which to store the produce the country.

Chapter 18 gives a long story concer ing the alliance between Jehoshaph and Ahab, king of Israel. There wa no religious fellowship between ther The alliance was of a purely politic character.

Chapter 19 indicates that on Jehosh phat's return from a campaign wit Ahab he was reproved by one of th prophets for his alliance with Ahab, b cause he was one who did not love th Lord.

Jehoshaphat also entered upon teaching campaign to bring the peop throughout his entire kingdom back in fidelity to God. It appears from th story that he was not concerned wit religion simply as a political move, b had genuine devotion to God.

Chapter 20 gives a very interestin and somewhat complex story of the co flicts in which Jehoshaphat engage with certain of the tribes to the east an south of his kingdom.

Thus we are dealing with a man wh was a statesman, a warrior, a religiou leader, a man devoted to the strengthe ing of his realm, economically, polit cally, educationally, and religiously.

SPIRITUAL RESPONSE

By W. W. Adams

The reasons for obedience are many. ey are impressively illustrated in the e of the illustrious king, Jehoshaphat. is worthy son of a noble father proves at the values of obedience are varied d cumulative.

Could anything be more unreasonable n disobedience? God is Creator, we e his creation, guests in his world. s will must be wise and good, whether not we can see the "reasons" in a ren instance.

Obedience brings inner peace that es beyond understanding. Disobedi- ce brings a proportionate conflict. ery normal person knows this in ex- rience.

Obedience links us constructively with r predecessors. Their good is con- ved and expanded through our obedi- ce. Jehoshaphat consciously imitated "first ways" of David, as well as of own father, Asa. "He sought the d of his father."

By so doing the king could meet what- r dangers threatened him and his ple. The kings of Israel were hos- e and active. Jehoshaphat strength- ed and increased the fortified cities d garrisons left by his father. No emy could take this alert ruler un- ares.

Obedience brought the presence and ssings of God. "Jehovah was with hoshaphat . . . and established the gdom in his hand." For one who iberately refuses the idolatrous ways Israel, drives out apostasy from his n kingdom, leads the way in obeying e law, and inculcates in his people e fear of Jehovah, Jehovah can well rd to establish the kingdom.

Recall Rehoboam's foolish choice and ntrast the results with the record of hoshaphat. The former would not ve the people: they in turn revolted. hoshaphat stands in perfect contrast. cause he feared Jehovah and served e people according to the divine will, l Judah brought to Jehoshaphat trib- ; and he had riches and honor in ndance."

The king's heart was strangely rmed and inspired. "And his heart s lifted up in the ways of Jehovah." maintained faith and trust in Jeho- h. In turn, he received a constant illing of zeal, energy and courage to sh forward in the will of God. Fur- r reform followed; more high places re removed.

The spirit of obedience is contagious. e people of Judah needed and desired know the will of Jehovah. Under mer rulers, instruction in the law had been neglected all too much; idolatry had grown apace. Judah is at peace; her king is a doer of the law. He now becomes the great leader in teaching the law. A corps of qualified teachers, five princes, nine Levites and two priests, are sent out to teach the people. They make a circuit of the cities in one of the great early campaigns in religious education.

The results of this larger obedience can be anticipated. "And the fear of Jehovah fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat." Peace reigned. Moreover, Judah's treasuries were well filled. Presents and tribute money came from the Philistines, great droves of rams and goats from the Arabians. Prosperity increased. In our own day, where new laws fail to usher in "the abundant life," it might be well to try returning to *the law* of Jehovah.

Judah reached a state of glory that rivaled the reign of Solomon. "And Jehoshaphat waxed great exceedingly: and he built in Judah castles and cities of store." Asa, his father, had trusted in God and had been blessed in great measure. Jehoshaphat's greatness *exceeded* because his obedience exceeded. The inflow of the blessings of God reached flood stage. The people could not utilize their possessions. Cities of store were needed, as in the days of Joseph in Egypt.

The cities of Judah were centers of many thriving industries that engaged the time and energies of the people and in turn furnished the resources needed to make a people contented. "And he had many works in the cities of Judah."

A mighty army was created in Jerusalem. Five great generals created and managed the army. The army itself numbered more than a million. This army was not created for war, but for maintaining peace. Soldiers were needed in the garrisons, in fortified cities, on the border-lines of hostile and waiting enemies (for Judah's prosperity could not fail to become widely known), and in the store-cities.

That obedience is wise may be observed in the very nature of the order of which we are a part. It is also manifest in practical living. The fruits of obedience are as indisputable as those of disobedience. Both Israel's and Judah's past records had shown this to be true. It is preeminently true of Judah throughout the reign of Jehoshaphat.

Is it right to obey because we can see that it pays? Name some instances where in your own life obedience was rewarded. Give some reasons for obedience not illustrated in the life of Jehoshaphat.

LESSON APPLIED

By Howard K. Williams

In teaching this lesson, aim to make obedience to God in the present day a very real and practical part of your pupils' life and thinking.

The Scene Before Us

Jehoshaphat was the son of Asa and was his successor upon the throne of Judah. Asa is classed with the good kings; for the most part he had done that which was right in God's sight. Jehoshaphat, therefore, was the good son of a good father. The sentence which characterizes him is, "he walked in God's commandments." He was thirty-five years old when he ascended the throne, and he reigned in Judah for twenty-five years. He destroyed pagan altars and sent teachers among the people to instruct them in God's laws. He built castles and store-cities to further commerce with foreign peoples. He made some mistakes, such as making alliances with idolatrous peoples, but he thereafter listened to God's prophet and repented. The most significant thing about his life is that "he walked in God's commandments." Can this be said of you?

What Is Obedience?

We talk a great deal about obedience. What is it? What do your scholars have to say about it? The dictionary defines obedience as "the act or state of yielding willingly to the control or command of others; dutifulness."

Though obedience may be shown by a single act, obedience, to be most effective, must be a state of mind, a principle of conduct. A child that obeys one command a day and ignores all the rest can hardly be called an obedient child; but a child whose regular habit is to obey his parents may slip up once in a while, yet still be called an obedient child. Jehoshaphat regularly obeyed God. There were some lapses, alas, but he deserves to be called an obedient king.

Is it your regular state of mind, your constant intention in life, to obey God's commands? Do you consistently submit yourself to him?

Why Obey God's Commands

Obedience is best for a person. A physician recently said that a child's chances of recovery, if critically ill, were much better if he had been taught to obey than if he had been pampered and allowed to be disobedient. In the first case, in the event of a crisis, the child automatically would obey; in the second case the child automatically would re-

fuse to take his medicine, would disobey the rules necessary in combatting disease.

Health of body depends upon obedience to the laws of the body—proper food, shelter, and exercise. All of these are necessary to the health of the body.

Health of mind is conditioned on obedience. A man inspecting a state hospital for the insane put this question to the resident physician: "What would you say is the chief contributing factor to the condition of the inmates in this institution?" After a moment of thoughtful silence, he answered, "I should say, an insufficient program of life." What is an insufficient program of life except a failure to obey every law of body, mind, and spirit?

Obedience to God is best for society. Jehoshaphat's reign was successful because the people generally were with their king in his obedience to God.

If every nation and every class in society were to obey God's laws fully, all social problems would be solved. Do you believe that statement? Show why it is true. Could there be war if everybody loved everybody? Could there be class clashes if everybody loved everybody? While we should have to discover methods of payment and methods of distributing profits, obedience to God would show the amicable way to adjust these matters.

Can you think of other reasons why it is best to obey God's commands? Ask the members of your class to state reasons.

Obedience Based on Confidence

Back of all obedience must be confidence in the Giver of the commands. "Trust and obey" is more than the theme of a good gospel song; it is a statement of the principle which underlies real, lasting obedience.

Obedience to God requires that we have full confidence in God, that we know that his commands are not arbitrary and wilful, but are natural, accurate statements of the way we are made to work. When an instructor teaches a person to drive an automobile, he says, "Now, you first must press down on the starter." His words of instruction virtually are a command. His words are not arbitrary. He is simply telling you that before you can drive the automobile you must get the engine started. If you say, "I won't," what can the instructor do? You have determined your own failure.

Thus the commands of God are merely statements of what we must do if we want to run our lives and our affairs successfully. They are not expressions of an arbitrary or capricious God, but are based upon the way in which we are made.

Pharaoh asked, "Who is God that I should obey him?" "What right has God in my life?" some ask. Many a life has been wrecked on that attitude!

How different was Samuel, who said: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Samuel was asking for that inner allegiance to God which finds expression in obedience to his will.

How May We Know God's Commands

If the commands of God be but the direction to obey the very laws of our being, then to know ourselves completely would be one way of learning what God wants. This discovery of ourselves is called science. Science looks into things to discover what they are. There is no real clash between science and religion.

Philosophy asks why. If we can discover the "why" of an experience, we may come to know more about God's commands. But neither science nor philosophy is wholly adequate, for science is only partial and philosophy comes short of the ultimate explanation.

Hence, the Bible comes with its revelation of things men cannot discover through the investigations of science or reason out of philosophy; it tells us the real purpose of man's life.

The Bible, therefore, becomes our supreme authority on what we are, how we best work, and where we are going.

Only the Bible announces with authority the commands of God. Those commands are epitomized in the Ten Commandments, and in Jesus' addition to them—the command to love. In the latter, Jesus says, we have the summation of all God's commandments.

Hence the importance of discovering from the Bible what God wants us to be and to do. We may know God's commands only as we sincerely search the Scriptures and practise what they teach.

How much time do you give to reading magazines and newspapers? To reading novels? To studying the Bible?

How Many Commands Must I Obey?

"I do not do anybody any harm." "I never stole a penny." "I wouldn't murder anybody." Good! Then you have kept two or three of God's commands; but that is not sufficient. To use again the illustration of the automobile: suppose you start the engine, release the emergency-brake, but put the clutch in only part way, and then attempt to shift gears. What then? Is that enough? Partial obedience is not enough. There must be obedience to all God's commands, if we would be as God wants us to be.

God said to Joshua: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law." All the law! Ah! there the rub. We like to be good in spo not wholly good. We are spotty Chr tians.

We may not have committed murd but we may be guilty of not keepi the Sabbath Day holy. We may n have committed adultery, but we may guilty of envying our neighbors. W may not speak God's name in vain, b we may be guilty of worshiping son idol. We may not have cursed God, b we may be guilty of not seeking hi first.

How many laws of God do we thin we ought to obey?

The descriptive note of Jehoshapha life was this: "He walked in God's co mandments." Can this be said of yo

VIEW-POINT OF YOUTH

By Colena M. Anderson

Going back to the lesson of two wee ago, we may find in it the beginning f the lesson of today. Among our you people there are always those who eith are rapidly approaching, or have r cently made terms with, that seco vital decision mentioned in that lesso the choosing of a life-partner. Th will be awake to the controversy ov the word "obey" in the marriage ce mony. Here is a natural approa touched with humor and tempered wi seriousness, a specific issue on this su ject of obedience that can well be th spring-board from which to dive in other seas of obedience.

Throw out the question about th mooted word "obey" as found, or n found, in the ceremony. Just what yo may get no one can predict, but yo will be beginning with something tha under all the lightness and joking, vital to the happiness of your grou and they know it.

As suggested questions for the peri of discussion I offer:

1. In 2 Chronicles 17 there are tw verses upon which all the other vers lean. What are they? (Verses and 4.)

2. Do men of today who walk God's commandments have "all the things added unto them"? This is th promise made in that portion of th Golden Text which is not printed on th lesson-sheet.

We shall probably find that we ha enough in this one question to fill th hour. We will get disturbing answe Let us not be afraid to face the trut If we find that today's Jehoshaphats a not so rich in worldly goods as was J hoshaphat, the son of Asa, are we disbelieve the promise of Jesus made that text? Look up that verse (Mat 6: 33) and read what went before an

see if the promise is for riches, or for the necessities of life. May it be that we shall have to change our ideas of what "all these things" are?

3. Does taking the word "obey" out of the wedding ceremony release either bride or groom from consideration of the wishes of the other?

4. What relation does obedience have to "liberty and equality for all," that essential of all democracies?

5. Discuss the clippings from newspapers, asked for last Sunday. These were to be instances of disobedience and the results of those disobediences.

6. By what authority do we obey the following list of "thou shalt's":

(a) Thou shalt obey the laws of nature.

Examples: the laws of sleep, food, exercise, electricity, speed, tide, and the like.

(*b*) Thou shalt obey thy parents.

(*c*) Thou shalt obey thy teacher.

(*d*) Thou shalt obey the laws of thy government.

(*e*) Thou shalt obey thy conscience.

(*f*) Thou shalt obey God. (I mention both (*e*) and (*f*) because sometimes the laws of God as revealed through Jesus, for example, the law of forgiveness and love, have not yet become the laws of our conscience.)

Among the answers to the above there should be: custom, fear of punishment, promise of reward, observation of what both obedience and disobedience do to others, inner compulsion, which is sometimes called an inner "oughtness."

7. Why do we disobey?

List the reasons given and indicate how many times each one is mentioned. Among these answers you may have: self-will, pride, independence, stubbornness, sense of superiority or inferiority, distrust of another's wisdom, questioning the authority.

Now take the ones that have been mentioned the greatest number of times and examine them fearlessly and honestly. Are these reasons based upon good sense, fair judgment, appreciation of another's concern for us? In the light of these standards, evaluate our disobediences and let us face the war that we wage against our own better selves through these disobediences.

What bearing do the following statements have on today's topic, "Reasons for Disobedience"?

1. "One of the needs of the present day is the putting of discipline back into life."—*E. Stanley Jones.*

2. "The hope of personal and social salvation lies in men's return to God as the center of life and in their readiness to yield to him in humility in order to be cleansed of the arrogant, self-sufficient attitude that shuts them out from his divine working."—*B. E. Meland.*

WHAT DO YOU THINK?

What was the difference in the attitudes and actions of Jehoshaphat and of Asa in the face of reproof by the prophet? Were they equally guilty?

What will be the effect of the modern philosophy of teaching children to question all authority and all sources of knowledge? Does such teaching have any effect upon obedience?

In what realms of human experience is obedience most necessary? Rate them in order of importance. Should children obey the church or their parents in case of conflict? Should loyalty to the state supersede loyalty to parents when the welfare of the nation is at stake?

To what extent does the Christian religion require so-called "blind obedience"? What is the effect upon the character of children when they are forced to obey without understanding our lessons.

LESSON BROADCAST

By Bernard C. Clausen

THE ANNOUNCER. The book called the Chronicles seems like a wearying list of mere names—kings who followed one another in monotonous succession. But each one was different. Each one faced a different problem. From each one's failure or success we can learn why obedience is necessary?

THE NARRATOR. Jehoshaphat ruled in Judah. Because his foes were united against him, he united his people and his neighbors in determined defense. Because he sought to do good, he followed the *first* ways of his ancestors, and obeyed God. But, best of all, he *taught* the people. Thus he built a mighty kingdom. This was its surest defense.

THE KING. Something is lacking still. I must do more for my people.

HIS ADVISERS. But you have strengthened the army. You have fortified the cities. You have stamped out the idols. You have gained great riches.

THE KING. Yet the people do not understand.

HIS ADVISERS. They obey you; they are afraid. You command, and they follow. You have removed their temptations. You have sent judges to deal with their transgressions. What more can you do?

THE KING. I can teach them the way of the Lord. Once his will is clear to their minds and hearts, they will be safe. Summon me a new army, the army of patient teachers. Collect the new weapons, the books of the law of the Lord.

HIS ADVISERS. Spread the news far and wide. Send the tidings to the nations. Here is wealth and power and joy indeed. The king will teach his people!

THE COMMENTATORS. Sons of good men often walk not in their ways, but do that which is evil. You cannot collect an inheritance of goodness on the basis of a will.

Do not wait to be encouraged by success. Press on because you know you are right.

A delicate instrument feels and records all the shocks and tremors of the earth. The quake in China is registered in Washington. Does your life vibrate to the impulses of the "land that is very far off"?

Christ's kingdom depends upon the growth of that little group of people who really know what he taught, and are willing to follow him.

Our Father's Road

WHEN God is the road-maker the traveling is safe. There is always a way through when God says "Go!" God's road has a sure objective as well as a place of beginning. Read these luminous words concerning Abraham and his faring out on God's road: "They went forth to go into the land of Canaan; and into the land of Canaan they came."

There is a wonderful difference between starting and arriving. You cannot imagine Abraham saying, when the sun shone hot upon him, "This cannot be God's road or there would have been more shade by the wayside and less briers by the way." No; Abraham had a goal, and he had a vision.

Blessings follow hard upon the footsteps of the person who is willing to obey, to travel our Father's road, to do his will. Obedience is a road that leads into a large place; disobedience is a wall to shut us in. The golden fields of service and joy will not open to the disobedient Christian any more than the fruitful fields of Canaan would have opened to Abraham had he not taken our Father's road for the Canaan goal.

No wonder that Abraham is called the friend of God. How these words echo down the ages and mingle with the words of our Master: "Ye are my friends, if ye do whatsoever I command you." Sad, sad must have been the Master's voice when he spoke those other unforgetable words: "And why call ye me Lord, Lord, and do not the things which I say?"

Our Father's road is not always easy, not always pleasant; but it is always profitable.—*George W. Tuttle.*

The Book Browser

BROWSING among the books this past month, I came across four which I found of more than ordinary interest. I want to tell you about them.

■ The first was a handsome book entitled, *The American Album of Poetry.*[1] This collection of modern verse was made by the popular Ted Malone, and it consists of poems that he has read as a part of his radio program, "Between the Bookends."

What memories that world "Album" calls up! You remember, surely, the large plush-covered book always to be found on the parlor table in every proper home forty years ago. That choice bit of Early Americana, I fear, has nearly disappeared; been crowded out, apparently, by the radio, the coffee-table, and this new fad for streamlined furniture. In some respects, it's just as well. Some of the photographs—for example, the one of Aunt Susie, taken the year of the World's Columbian Exposition (in 1893, in case you don't remember) were curious and whimsical, to say the least; and the one of Uncle Charlie, with his tight-fitting coat, his flamboyant cravat, his kid gloves, and his brown derby—well, when our nieces were visiting us some years ago, they took one look at it, saw first of all his wide handle-bar mustache, and laughed so uproariously and irreverently that Matilda took the album from them and put it away. But sometimes, on a long and quiet winter evening, she gets it out, and together we turn its thick pages. Many a chuckle we have when a photograph reminds us of some childish prank; but when we come to other pages and see the faces of kindly souls who have gone to be with God, tears cloud our eyes. Matilda says nothing, but presently I find that her hand has slipped into mine. Some memories are too precious, too holy, for words.

Pardon this long digression. What I started to say was this: the word "Album," in the title of this book, did not get there by accident. It is indeed that sort of book: a laugh here, a heart-throb there. Not that the poems are old-fashioned. Far from it! They are, for the most part, ultra modern; keyed to the fantastic and somewhat appalling "World of Tomorrow" toward which we are rushing. But the verses deal with human emotions, and human emotions have not changed much, so it seems to me, since man began his earthly sojourn. These poems of wide variety are grouped in an entertaining way, and spiced with Ted Malone's witty comments. The book is different; it will not duplicate any anthology you may have already in your library. A grand gift-book.

■ The second book—and a worth-while one—was entitled, *The World's Religions.*[2] This "Short History" of the religious beliefs of mankind is the work of Dr. Charles S. Braden, Professor of History and Literature of Religions in Northwestern University.

I have heard church folks lament the fact that they could not lay their hands upon any really competent, yet at the same time brief and interesting, account of the religions of the world. This book should meet their needs. It begins with a discussion of the nature and origin of religion, and then considers each of the many religions of the world against the social, economic, and political background out of which it grew.

This book is historical, rather than apologetic; it passes no judgment and expresses no prejudice. But the history and the present facts speak for themselves. The book is well suited for study, with ample bibliographies and references to supplementary material.

■ The third book was *A Complete Index to the Thought and Teachings of Christ—Alphabetically and Topically Arranged.*[3] By W. S. Harris. Don't let that long title mislead you. This is not a formidable book, but a handy, convenient-sized book that will enable you to find instantly everything that our Lord said and taught on any subject in which you may happen to be interested.

The scriptural references are comprehensive and are classified in a logical and mentally stimulating fashion. For generous measure, the book lists the scriptural titles applied to Christ, gives a chronological list of the events in Christ's public ministry, also lists his miracles, his parables, and his prayers—in short, it gives chapter and verse references to every important subject contained in the teachings of Christ. The book covers only the Four Gospels, but in that field it is in many ways more helpful tha a concordance. Recommended to ever pastor and Sunday school teacher.

■ The fourth book—and what a book —was *Jedidiah Morse: A Champion o New England Orthodoxy.*[4] This volum proved to be not so much the biograph of a distinguished early American divin as an analysis and interpretation of period in American church history o which the average person knows all to little. The book fascinated me eve while it rebuked my ignorance. I de termined that before I had done with i I would know the difference betwee the Old Lights and the New Light between the Old Calvinists and th advocates of the New Divinity; in short that I would know more about al those ardent and contentious theologian who determined the intricate patter of eighteenth- and early nineteenth-cen tury America.

However much we may deplore th theological controversies of that day, w must recognize the fact that its preach ers were scholars. They built their con victions into the charters and lives o many of our great schools—Harvard Yale, Princeton, Brown, and Andover

For thirty years Jedidiah Morse wa minister of the Congregational Church at Charlestown, Mass. Being by natur a leader of men and a champion o causes rather than a metaphysician, he projected himself straightway into the thick of the heated theological battle In debate, by means of pamphlets, by his magazine, *The Panoplist,* and from his pulpit, he vigorously defended the trinitarian theology. Morse was one o the founders of Andover Theological Seminary.

The book reveals an astute under standing of the "state of religion" in those days; it gives charming glimpses of Old Boston, Cambridge, and Charles town; and tells how associations and preachers' meetings were conducted in that day. That Morse's Charlestown pastorate finally ended none too happily with the church divided in controversy was due, so the author thinks, to no dereliction or slackening of zeal on his part, but rather to the fact that "the irresistible developments of human progress around him had brought his Calvinistic creed into discredit, not to say into undisguised contempt, among those whom he met in his daily walks."

This work gives evidence of a vast amount of patient research and it makes rewarding reading for those who have a serious interest in early American church history.

Yours for more good books,

B. BROWSER.

Baptist Leader

Books Reviewed

[1] *The American Album of Poetry.* From "Between the Bookends" of Ted Malone. Rodeheaver, Hall-Mack Co., 1938. 412 pages. Price, $2.00; de luxe edition, $4.00.

[2] *The World's Religions: A Short History.* By Charles S. Braden. Cokesbury Press, 1939. 256 pages. Price, $1.50.

[3] *A Complete Index to the Thought and Teachings of Christ.* Alphabetically and topically arranged. By W. S. Harris. Cokesbury Press, 1939. 191 pages. Price, $1.50.

[4] *Jedidiah Morse: A Champion of New England Orthodoxy.* By James King Morse. Columbia University Press, 1939. 180 pages. Price, $2.50.